

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VI

Philadelphia, October, 1917

No. 1

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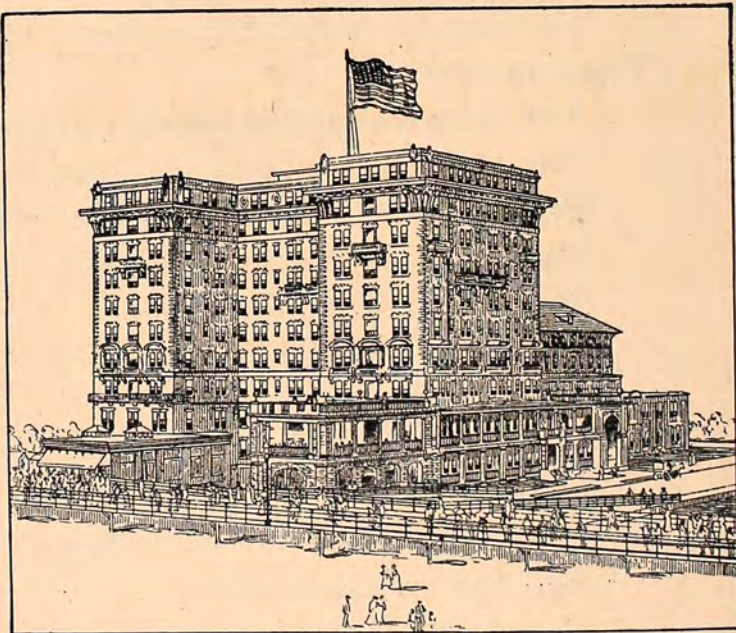
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VI. No. 1

PHILADELPHIA, OCTOBER, 1917

15 cents a copy
\$1.00 a year

The Bishop's Message to the Men at Niagara

Dear Dr. Mockridge:

As I have been disappointed in my great hope of visiting the Camp before it ends, I am writing this message through you to the men who have been so much in my thoughts and prayers, and on whom will rest so great and splendid a responsibility for their country, and indeed for the world, and for the Church throughout the world.

It is this which makes this war so unique among all other wars, namely, that the highest interests, spiritual, moral, social and political, of the whole world are vitally concerned. It is a genuine crusade, under the banner of the Cross, which, please God, shall lead to the permanent triumph of all that the Cross stands for. The men in the service, whether or not they fully realize it now, are following out to the letter their baptismal obligation—to be Christ's faithful soldiers and servants until their life's end.

Had I been privileged to speak to the men in Camp, I should have taken as text that ringing charge of St. Paul's: "Stand fast in the liberty with which Christ has made us free." There could be no better watchword.

For liberty is our goal and our ideal. We are enlisting in the war for the sake of liberty, in the clear faith that without it life is not worth living. Because the liberty of millions of our brethren has been brutally trampled under foot, and the liberty of other millions, our own included, is being threatened, we stand ready to give our all, in life and treasure, resolved that the world shall be made safe not only for the political democracies of human governments, but for the ideal democracy of the Kingdom of God.

For that is the real point. Liberty is spiritual in its very essence. It means, at the heart of it, not a body free from fetters, but a soul saved from sin and error, and ready and enabled to do the will of God. This freedom, which lies at the root of all other freedom, comes from Christ alone. "To save" and "to set free" really means the same thing. All the gifts of Christ's

grace, which He won for us by the perfection of His own self-sacrifice, and which now and always He is perpetually pouring down upon us, in answer to our prayers, in His Church and sacraments, are given for our emancipation; that we, as His own free-men, may serve Him and for His sake the world for which He died.

I want those especially who are to be officers in our National Army to remember this, and to hold it firmly, not only as their own personal ideal, but as the ideal which they will do their utmost, by example and by word, to commend to the men whom they will command.

The high ideals for which we fight make very high demands on us who fight for them. Added to courage, alertness, resoluteness, resourcefulness, sound knowledge of drill, strategy, and tactics, there must be a real and living interior devotion and loyalty; a discipline of spirit so ready at God's call that He may direct and control the heart and mind and will, and so, by setting us ourselves at liberty, make us ready and able to bring liberty to others.

With a heart very full of desire and longing for the blessing and protection of each one now, and in all the uncertainty and danger which lies abroad, I send through you my Benediction, praying always that the peace of God, which passeth all understanding, may guard their hearts and thoughts in Christ Jesus.

Faithfully yours,

PHILIP M. RHINELANDER,

Bishop.

*To the Rev. John Mockridge, D.D., Chaplain, R. O. T.
Camp at Fort Niagara, N. Y.
July 27, 1917.*

✕ ✕

The New Editor

With this issue, the Rev. F. C. Hartshorne, Rector of St. Peter's Parish, Phoenixville, becomes Editor-in-Chief of THE CHURCH NEWS. Mr. Hartshorne has been closely associated with the paper from the first.

Not only has he given freely of his time and thought to the rather thankless and exacting work of management, but he has also been a constant contributor to its pages. His historical articles on the Parishes of the Diocese have been one of the most notable and interesting features of the paper and have made him well known to all its readers. THE CHURCH NEWS has been very fortunate in its Editors. Dean Bartlett set a high standard which Dr. Mockridge successfully maintained. With Mr. Hartshorne we may surely look forward to an even more successful future. With very hearty recognition of his faithful service rendered, the new editor is commended to the support and cooperation of the increasing number of our people who are finding THE CHURCH NEWS an indispensable factor in our Diocesan life and work.

Philip R. Lundgren



The Men in Uniform

Much of our space this month is naturally given to things that concern the men in the various branches of the Service. Among the articles on this subject will be found one reprinted from *The Christian Herald*, written by an Army Chaplain, and giving most timely and helpful suggestions as to what to send to soldiers and sailors. It is suggested that relatives and friends of the men cut this article out and keep it where they can conveniently refer to it.

The Chaplain urges friends and relatives to write frequently to the men. The importance of this can hardly be over-emphasized. All that is best in the average young man is associated with his life at home, with his mother, his sisters, his girl friends, and his Church. Absence from home and being confined almost entirely to masculine associations weaken these influences for good, but frequent written messages from home and friends tend to keep them fresh and strong. A letter coming just at the right time may serve to keep him true to his ideals when, without that help, he would have abandoned them.

A young American in his country's service in a foreign land became involved in an attachment which was the direct consequence of loneliness and need of feminine society. While in this condition he received a letter from a girl friend at home, just a bright, snappy, wholesome letter, containing some good-natured sarcasm about affairs of the heart that he would probably have abroad. On reading this letter he immediately felt the contrast between what was altogether wholesome and what was not. A few hours after the arrival of this letter he said to a friend that it was "all over," the mist had cleared away, and he was delivered—freed by "a breath of the old home life." Mothers, sisters, friends, remember! Send him a "breath of the old home life," and send it regularly.

**Write Him
a Letter**

**A Breath of
Home Life**

Our Purpose

"Rulers are not a terror to good works, but to evil." As our sons and acquaintances don uniforms and are sped away to training camps or across the sea, what a comfort it is to feel that they will not fight to take from a single human being anything that is rightfully his, but, on the contrary, have taken to arms on account of "the comfortless troubles' sake of the needy, and because of the deep sighing of the poor," and in order that they may "help everyone against him that swelleth against him."

America has no ambitions that anyone need fear or oppose. She does not expect in any event to receive a dollar of indemnity or to be reimbursed for any of her expenses. She can gain nothing whatever except the gain that will come from the re-establishment of right. The war is not for her an enterprise; it is the performance of an obvious duty.

There being no ruler over all the world to be a terror to those who work evil, America has had to undertake that task. She knows no enemies but those who seek to undermine civilization. When they cease their evil ways they will cease to be her enemies. She does not seek their injury, but their conversion.

The operations of war are continually presenting painful contrasts to Scripture injunctions. The Apostle says: "If thine enemy hunger, feed him." The President has declared an embargo for the express purpose of preventing the Germans from receiving the things they most need. But texts without their contexts are misleading. It is not against self-defense that St. Paul exhorts, but against the taking of revenge, when one has a chance to. As long as the enemy is strong there is no chance to act magnanimously, to "throw coals of fire on his head." The opportunity to do that only comes when some turn in his affairs has placed him at our mercy, when he is weak and we are strong. When our enemies reach that condition we ought to, and doubtless will, feed them, and heal the breaches made by war. It is matter for rejoicing on the part of Christian people that the President has, by implication, repudiated the Paris Conference.

The Embargo



The Convention of the Brotherhood of St. Andrew

The coming to this city of the Thirty-second Annual Convention of the Brotherhood of St. Andrew should mean a great deal to every Churchman in the Diocese. In reality, it is a convention of the Churchmen of the country held under the auspices of the Brotherhood. From October 10th to 14th there will be as-

**October 10 to
October 14**

sembled in our midst a great number of Bishops, priests and laymen from all over our country, who have gathered to enjoy the spiritual uplift, which attendance at a Brotherhood Convention always brings. Through the Public Meetings, Conferences and Study Classes, very many of the problems which the Church faces today will be considered, and much that is helpful and constructive will be gained by attendance upon them.

The Program, which is printed elsewhere in this issue, is one of the best ever presented, and the speakers are all men noted for the strength and virility of their messages. While *all*

The Program members of our Church are welcome to attend any of the sessions, attention is called particularly to the Public Meetings each evening at the Church of the Holy Trinity, and the Mass Meeting on Sunday afternoon at the Metropolitan Opera House.

It is earnestly hoped that all men of the Church will unite with the Brotherhood in its Corporate Communion on Sunday morning, at 7.30 o'clock, at the Church of the Holy Trinity. In this year in which our country is passing through the greatest crisis in its history, we cannot but feel that all men who are members of our Church and interested in her future welfare should make every effort to be present as often as possible at the sessions of this Convention, there to learn of that Christian Usefulness which is the underlying theme of the Program.



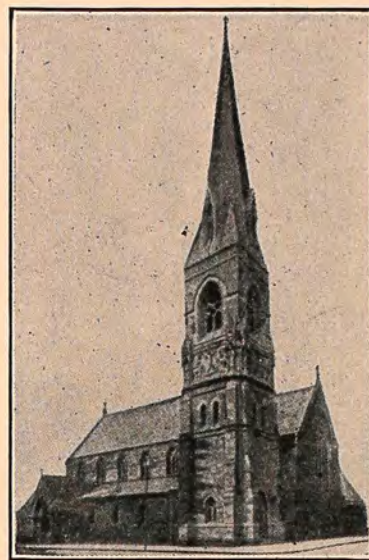
HOTEL ADELPHIA
CONVENTION HEADQUARTERS

The National Brotherhood Convention THE PROGRAM

CONVENTION THEME: *Christian Usefulness.*

WEDNESDAY, OCTOBER 10

6.30 P. M. ACADEMY OF MUSIC. Churchmen's Dinner. Chairman and Toastmaster: GEORGE WHARTON PEPPER, LL.D., Philadelphia. For all Churchmen in the



ST. JAMES' CHURCH

City of Philadelphia and Delegates and Visitors to the Convention.

Subject: *The Investment of a Life.*

Speakers: The Rt. Rev. THOMAS F. GAILOR, D.D., Bishop of Tennessee; the Hon. RICHARD I. MANNING, Governor of South Carolina.

THURSDAY, OCTOBER 11

Theme for the Day: *Preparation for Usefulness through Prayer.*

- 7.30 A. M. ST. JAMES' CHURCH, Twenty-second and Walnut Streets, Holy Communion.
- 9.00 to 10.00 A. M. ROOM A. During this hour the Brotherhood Secretaries will be in Conference Room A, to give information as to the organization of new Chapters, to answer questions, and to suggest plans of work.
- 10.00 A. M. CONVENTION HALL, Witherspoon Hall, Walnut, below Broad. Half-Hour Devotional Meeting with Address. "Ye have not because ye ask not." The Rt. Rev. ARTHUR SELDEN LLOYD, D.D., New York, President of the Board of Missions.
- 10.30 A. M. Opening Business Session, President Bonsall presiding.
Organization of the Convention, Election of Convention Officers and Committees.
Address by the Chairman of the Convention.
Address of Welcome: The Bishop and Bishop Suffragan of Pennsylvania.
- 11.30 A. M. Address: *The Master at Prayer*, WILLIAM C. STURGIS, Ph.D., New York, Educational Secretary of the Board of Missions.
- 1.30 to 2.30 P. M. ROOM A. During this hour there will be opportunity for personal interviews with the Secretaries.
- 2.00 P. M. CONVENTION HALL. Meeting for all Juniors.
- 2.30 P. M. General Conference: *The Prayer Life.*
- 4.00 P. M. Study Classes.
- 4.00 P. M. Conference of the Clergy.
- 8.00 P. M. CHURCH OF THE HOLY TRINITY, Nineteenth and Walnut Streets. Public Meeting.
The Nation's Need, JOHN LORD O'BRIAN, Buffalo, N. Y.
The Church's Power, BISHOP LAWRENCE.

FRIDAY, OCTOBER 12

Theme for the Day: *Realization of Usefulness through Personal Service.*

- 7.30 A. M. ST. MARK'S CHURCH, Locust, above Sixteenth. Holy Communion.



ST. MARK'S CHURCH

10.00 A. M. CONVENTION HALL. Half-Hour Devotional Meeting with Address.
Subject: *"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit,"* The Rt. REV. ARTHUR S. LLOYD, D.D.

10.30 A. M. Business Session.

11.30 A. M. General Conference.
Subject: *Personal Usefulness.*

2.30 P. M. CONVENTION HALL. Junior Conference. For all Seniors and Juniors.

4.00 P. M. Study Classes.

4.00 P. M. Conference of the Clergy.

4.30 P. M. Address: *The Greatest Work in the World*, The Rev. Z. B. T. PHILLIPS, D.D., Rector of St. Peter's Church, St. Louis.

8.00 P. M. CHURCH OF THE HOLY TRINITY. Public Meeting.
Subject: *Universal Service in the King's Army—the Brotherhood's Aim*, The Rt. REV. FRANK DU MOULIN, D.D., LL.D., Bishop Coadjutor of Ohio.
The Five Year Goal, FRANKLIN S. EDMONDS, General Secretary.



OLD CHRIST CHURCH

SATURDAY, OCTOBER 13

Theme for the Day: *Increase of Usefulness through Organization.*

7.30 A. M. CHRIST CHURCH, Second, above Market Street.
Holy Communion.

10.00 A. M. CONVENTION HALL. Half-Hour Devotional Meeting with Address.

Subject: *"For ye are members one of another."*
Leader, The Rt. REV. ARTHUR S. LLOYD, D.D.

11.30 A. M. General Conference.

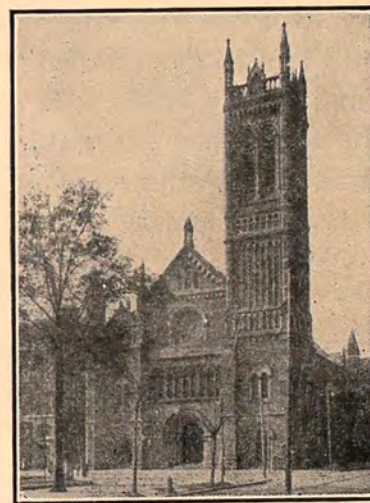
Subject: *The Personal Opportunity in the Church's Three Lines of Effort.*

2.30 P. M. General Conference.

Subject: *The 1918 Section of the Five-Year Program.*

4.00 P. M. Report to Convention of Recommendations from the Study Classes by the Leaders of the Classes.

8.00 P. M. CHURCH OF THE HOLY TRINITY. Service of Preparation for the Annual Corporate Communion. The Rt. REV. WILLIAM A. GUERRY, D.D., Bishop of South Carolina.



HOLY TRINITY CHURCH

SUNDAY, OCTOBER 14

7.30 A. M. CHURCH OF THE HOLY TRINITY. Annual Corporate Celebration of the Holy Communion. Celebrant: The Rt. REV. PHILIP MERCER RHINELANDER, D.D., LL.D., Bishop of Pennsylvania.

3.00 P. M. METROPOLITAN OPERA HOUSE (probably). Public Mass Meeting. Chairman: The Rt. REV. PHILIP MERCER RHINELANDER, D.D., LL.D., Bishop of Pennsylvania.
Subject: *Our Country.*

Higher Standards at Home, The Rev. JAMES E. FREEMAN, D.D., Rector of St. Mark's Church, Minneapolis.

Larger Usefulness Abroad, Dr. JOHN R. MOTT, New York, General Secretary, International Committee of Young Men's Christian Associations.

8.00 P. M. CHURCH OF THE HOLY TRINITY. Public Service.
Subject: *A Charge to the Enlisted Men in the King's Army*, The Rev. ERNEST M. STIRES, D.D., Rector of St. Thomas's Church, New York.

THE CHURCHMEN'S DINNER



MEMBERS OF THE CONVENTION GENERAL COMMITTEE

The Brotherhood Convention will be opened with the Churchmen's Dinner at the Academy of Music, on Wednesday evening, October 10th, at which George Wharton Pepper, Esq., will preside and addresses will be made on the subject of "The Investment of a Life." Speakers: The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, and Hon. Richard I. Manning, Governor of South Carolina.

Any of the Church people who would care to hear the addresses can secure tickets for seats in the galleries by applying by mail to E. B. McCarthy, 1201 Chestnut Street, Philadelphia.

SOME LITTLE THINGS THE SOLDIER NEEDS

The following is taken from the *Christian Herald*:

"The first few weeks in camp are the hardest for the young soldier. It is a violent wrench from home life and normal social ties to camp conditions with tent life, radical change of food, limited bathing facilities, stiff drill and rigid discipline. To tide the lad over this discipline, home folks may help very materially. His mail is the big thing for the boy in camp. Each day send him some greeting or some love token, be it ever so small. The problem of laundry is sometimes difficult, so send him a handkerchief to-day and a pair of socks to-morrow, and repeat it now and then. He has a sweet tooth—satisfy it with candy and chocolate in small lots only, each piece wrapped in oiled paper, that it may not reach him a sticky mess. He will, after a little experience, take pure chocolate with him on a hike, and it seems to keep a man up better than other food.

"His tent is not lighted, so if you can provide a small pocket flashlight you may solve the problem of his finding things at night.

"Because bathing facilities are sometimes very limited, a good big bath

sponge is appreciated, and you may follow it with a towel now and then. Pennies for postage may be few, so send him a book of stamps, also an occasional magazine or illustrated weekly.

"Bound books are not usually desired in camp. He needs the ordinary toilet articles, but do not send talcum powder, tooth paste, tooth brush, shaving cream, razor blades and soap all on the same day—an item each day is better. Put a small package of court plaster in your next letter. He will enjoy a Testament or prayerbook, and especially one of the khaki-bound ones that may be secured from the American Bible Society. If he did not take his watch and you can afford a cheap wrist watch, send it. A pair of heavy tan laces to replace the wornout ones that permit his shoes to be sloppy, would be welcomed; also a good hand shaving mirror. Half a dozen blanket safety pins, and as many large ordinary safety pins are among the handiest things in the kit. Two or three small washrags, a sort that can be easily cleaned and dried quickly.

"Parcel post solves the problem of sending small packages safely. Address plainly and fully with the number of his regiment and the letter of his company, troop or battery, and delivery is almost absolutely assured, though he

moves from place to place very often. Insure the more valuable articles; it costs but a little. Do not put all in one bundle, but string it out over days and weeks, so that he will learn to listen most eagerly for 'mail call.' It is pathetic to note the number of men in the service to whom the arrival of mail means nothing. Carelessness or wrongdoing separate them from home and loved ones, so they get no mail. Don't let the soldier man from your home circle be of this group."

TRIBUTE OF A CANADIAN FATHER TO HIS SON

[Edward Markham, the poet, under the unpatriotic title, "I Did Not Raise My Boy to Be a Soldier," wrote these lines:

"O mothers, will you longer give your sons to feed the awful hunger of the guns?" Dr. James L. Hughes answered this poem. Greater significance is given to the answer by the fact that Doctor Hughes's own son was killed in battle.]

God gave my son in trust to me;
Christ died for him, and he should be
A man for Christ. He is his own,
And God's and man's, not mine alone.
He was not mine to "give." He gave
Himself that he might help to save
All that a Christian should revere,
All that enlightened men hold dear.

"To feed the guns!" Ah, torpid soul!
Awake, and see life as a whole.
When freedom, honor, justice, right
Were threatened by the despot's might,
With heart aflame and soul alight,
He bravely went for God to fight
Against base savages whose pride
The laws of God and man defied.

"Forgotten grave!" This selfish plea
Awakes no deep response in me,
For, though his grave I may not see,
My boy will ne'er forgotten be.
My real son can never die;
'Tis but his body that may lie
In foreign land, and I shall keep
Remembrance fond, forever deep
Within my heart of my true son
Because of triumphs that he won.
It matters not where any one
May lie and sleep when work is done.

It matters not where some men live;
If my dear son his life must give,
Hosannas I will sing for him,
E'en though my eyes with tears be dim,
And when the war is over, when
His gallant comrades come again,
I'll cheer them as they're marching by,
Rejoicing that they did not die.
And when his vacant place I see,
My heart will bound with joy that he
Was mine so long—my fair young son,
And cheer for him whose work is done.



THE "BEE-HIVE" AT THE NAVY YARD

THE WORK OF THE CLERGY RESERVE CORPS OF THE DIO- CESE OF PENNSYLVANIA

Bishop Rhinelander acted with unique promptness within the week in which the Congress was considering the President's Message advising that war be declared against Germany, by calling together the Clergy of his Diocese to consider what aid they might render the country upon the declaration of war. This meeting was held on Monday in Holy Week, April 2d, and it was at once decided by the large assembly of the Clergy present that they should constitute themselves into a body known as the Clergy Reserve Corps for assistance in all war work which might fall upon the Diocese. A committee was on motion appointed by the Bishop to manage the business of the Corps. This committee consisting at first of five members has gradually been enlarged so that it now includes thirteen names. Three of this committee have shown their zeal by going to the front as Chaplains. One has served as a Volunteer Chaplain in an officers' camp, another is in active service in the U. S. Army. The members are as follows: Francis B. Barnett, J. L. P. Clarke, Thomas S. Cline, Carl E. Grammer, John B. Harding, Edward M. Jefferys, N. V. P. Levis, John Mockridge, C. C. Pierce, J. W. Walker, Louis C. Washburn, James A. Montgomery, Chairman, George J. Walenta, Secretary and Treasurer.

The Committee at once organized, electing Dr. Montgomery as chairman, and prepared circular letters to the Clergy and the Parishes announcing their purpose and a form of Questionnaire, which should present the personal and material assets of the Diocese in the possibilities of war work. This literature was out by Maundy Thursday. The very indefinite ideas which possessed us all at first were soon resolved by certain practical opportunities which presented themselves and to which we applied ourselves as they came up, seeking the opportunities and not awaiting them, doing the job that came to hand without waiting too long for others to act. For if we had delayed for the Church as a whole to act we should have done almost nothing as yet. Our work has developed in several distinct lines, of which the following report is a summary:

ASSISTANCE AND EQUIPMENT OF CHAPLAINS

The matter of primary interest at the institution of the Corps was the question of the personal service which the Clergy could perform as Chaplains within the official ranks of the Government Services. A large number of the Clergy registered themselves for this service; but the list was very much reduced by further consideration of what the step involved, while it was found that the Government was not looking particularly for Episcopalians, as we had somewhat overrun the Episcopalian quota of

chaplaincies. We had a good deal to do in unravelling the red tape of the process of becoming a Chaplain and in trying to render assistance to those who ventured. In the result several of our clergy have obtained Government chaplaincies. The Rev. T. S. Cline in the 19th U. S. Engineers; the Rev. Dr. Jefferys in the Pennsylvania Hospital Base Hospital Unit; the Rev. J. M. Groton in the Episcopal Hospital Unit; the Rev. John M. Chapman in the Jefferson Hospital; the Rev. F. B. Barnett in the Roosevelt Hospital, New York; and the Rev. R. J. Murray as assistant Chaplain in the University Hospital. Also two of the local regiments have our Clergy as Chaplains, the Rev. R. F. McFetridge, 2d Pennsylvania Artillery, and the Rev. C. W. B. Hill, 3d Pennsylvania Infantry. Of these Messrs. Jefferys, Barnett and Cline are now with the Expeditionary Force in France.

The Church Club took up the matter of providing equipment for the Chaplains and have handsomely outfitted Messrs. McFetridge and Cline. Our Committee have provided Messrs. McFetridge and Hill with a standard Communion Service of silver, which has been designed by one of the Committee.

OUR CHAPLAINS AT FORT NIAGARA

The first personal interest of Philadelphians in the war was directed to the large number of fine young men who went from our neighborhood to Fort Niagara for training in the Officers' Re-

serve Corps. Dr. Mockridge acted very promptly in going at once to Fort Niagara with the first installment of officers and offering himself as Volunteer Chaplain. He was accompanied by the Rev. E. S. Lane as assistant. Their services were promptly accepted by the Commandant, and they have most efficiently fulfilled their duties. A valuable impression was made by the prompt appearance of the Church on the scene and we have learned the lesson of the necessity for the Church to act promptly in its own proper work and not to wait for other bodies. In this case we anticipated every other agency and were able to assist those agencies when they arrived. We underwrote the necessary expenses of this enterprise.

OUR WORK AT THE NAVY YARD

A work closer at home, however, lay in the Navy Yard in Philadelphia. We early came into touch with Chaplain Dickins of the Navy Yard, who is one of our own Clergy. We also found there two other ship Chaplains in the persons of R. Gould and W. P. Williams, also Clergymen of the Church. This ecclesiastical connection with the Navy Yard suggested to us the first practical work of large order which we entered upon. In response to Chaplain Dickins' appeal for help in his duties,

which are absolutely unsupported by the Government, a large tent was given and furnished by the parishes of St. Peter's and St. James's, and this has been the center of our Church's particular work in the Yard. Subsequently the assistance of a number of the denominations in the city was gained, and the Chaplain was able to enlarge his work so that it came to embrace three units. But the work begun by our Church remains the center of the Chaplain's enterprise in the Yard, and this was again a case of prompt initiative which earns its reward.

This Committee has supported morally and financially the work centering about the original tent, the so-called Beehive. We have carried a force of six fine men who have been working there through the summer as the Chaplain's aides: the Rev. Allen Evans, Jr., Executive Secretary, the Rev. F. B. Halsey, the Rev. A. W. Henzell, Ph.D., Messrs. R. E. Hartwell, Albert H. Lucas and J. A. Midgley. And we have kept the tent supplied with the necessary equipment. It is planned to continue four of these men at the charge of the Church for the coming winter, Messrs. Evans, Henzell, Lucas, Hartwell, and to see that they are properly equipped. The tent work will be merged into two commodious buildings now being erected through the assistance of an inter-

denominational committee of which Bishop Garland is chairman, so that the enterprise is on the way of permanent establishment.

It would not have been necessary for us to act if the needs of the Yard were at all adequately met. This was not the case, and we acted because there appeared to be no one else interested except the Church. Some time subsequently the War Council of the Y. M. C. A. decided to put up a building, and this has been completed within the past fortnight. But the work in the Yard is so enormous that there is no competition between the two and the relations between them are most harmonious. We have been able to complement the work of the Y. M. C. A. with a staff which is directly under the direction of the Chaplain, who otherwise has no resources, and of whom the Y. M. C. A. works with entire independence.

The doings of the Chaplain's Work at the Navy Yard have been very well noticed in the daily papers and there is not room here to give a full account of them. Mr. Lucas, one of the Chaplain's aides, has prepared an extensive description for the editor of the *Churchman*, to appear shortly in that journal. The work ranges all the way from religious ministrations to pugilistic contests and vaudeville shows, and a definite roster is



SOME OF THE EIGHTEEN MEN WORKING UNDER CHAPLAIN DICKINS

Standing—A. V. Borkey, Rev. A. H. Haughey, J. Midgley, Yeoman Lawson, W. S. Baver, Orderly R. Hoffman, Rev. Dr. A. V. Henzell. Sitting—Rev. F. B. Halsey, Religious Aide; Rev. Allen Evans, Jr., Executive Aide; Chaplain C. H. Dickins, U. S. N.; R. E. Hartwell, Social Aide; A. H. Lucas, Social Aide.



A FEW OF THE 6000 SPECTATORS AT THE NAVY YARD ATHLETIC CARNIVAL, JULY 4th.

arranged for each week. A large part of the labors of the force has been spent through the summer in arranging for the large parties which have been invited out all over the city and into the country to be entertained in private homes, and by churches, clubs and women's organizations. Two enormous undetrakings managed by our force were the great Picnic to Valley Forge, when 2480 men were transported to that historic spot in automobiles, and the great Sports Carnival on the Fourth of July. With the coming on of winter these out-of-doors events will necessarily cease and the work be more confined to the Yard, and there will be more opportunity for quieter work.

The credit of the inception of this work belongs to our Church, which has carried the main part of the burden. This should be known among Church people, as also the very gratifying fact that it has had not only the approbation but also the active co-operation of the other churches in the city.

THE WORK IN THE GREAT ARMY CAMPS

With the closing of the first Camp at Fort Niagara our interest there ceased, as no Pennsylvania men were called to the second Camp. But our attention turned next to the tremendous camps for the National Guard and the National Army, some thirty-two of which have been established over the country, most of which are calculated for 40,000 men apiece.

The problem may be less at the National Guard Camps, for there the regiments will have their complements of Chaplains. Pennsylvania has provided outfits for its own Chaplains at Camp Hancock, Augusta, Ga., and we have written to the local clergy there as also at Fort Oglethorpe, Ga., putting ourselves at their disposal for any further assistance. We feel sure that the Church in Philadelphia will support our forwardness.

The problem is acute for the New Army Camps. In these there will be some 40,000 raw recruits, manned in large part by recently trained officers, lacking, perhaps, for some time the ministrations of Army Chaplains, as we can hardly expect that these will be promptly appointed by the Government or be able to report immediately upon appointment. And the Y. M. C. A. has found its problem so grow upon its hands that it is now asking for \$25,000,000 instead of the \$3,000,000 originally estimated, so that it is not a question of competition with other bodies. The Camps are large enough for the Churches to undertake their duty to their respective memberships.

CAMP DIX, WRIGHTSTOWN, N. J.

Early in the summer Bishop Matthews grappled with the problem of meeting the needs of Camp Dix, and we at once entered into hearty co-operation with him, on the ground that it was a job at

our doors, although the men in that Camp come from States other than Pennsylvania and New Jersey, especially from northern New York. At this place the Bishop has planned a distinctively Church work with a Chaplain's residence and a chapel to be used entirely for religious services. The settlement will be a Church home for the officers and men. In addition there will be a clubhouse properly equipped and run as a club. The settlement is within the Camp just outside of the cantonment proper. We feel that by this plan something distinctive in a religious, personal and social way will be offered which will not compete with other philanthropic efforts but supplement them. A Chaplain has been appointed by Bishop Matthews, the Rev. Karl M. Flock, of Haddonfield. His residence, a converted farmhouse, is now ready for him, and the contracts are let for the other buildings.

The Diocese of Newark is co-operating with New Jersey and Pennsylvania in this enterprise. Again we have believed that we should go ahead in this undertaking under the enthusiastic leadership of Bishop Matthews, relying upon the Churchmen in this Diocese to support us. One of our laymen gave us promptly a nest-egg or \$2,500 for the work.

CAMP MEADE, ADMIRAL, MD.

Our peculiar personal interest must lie in Camp Meade, where the New Army from eastern Pennsylvania is assembling.

Here Bishop Murray has actively taken up the problem, which is simplified by the fact that within or near the Camp, which embraces 9,000 acres, there are three Church chapels. He will probably take one of these chapels for the center of his work, installing his Chaplain there. We have been able, as a result of our experience at Fort Niagara, to give Bishop Murray valuable personal information concerning the young officers who are in the Camp, by handing over to him a card catalogue of 206 of the officers trained at Fort Niagara, compiled by Mr. Lane. And we have asked, by circular letter, the rectors of our parishes to send to us the names of all men of their parishes who have been enrolled in the New Army, so that the Bishop's work there may at once get into prompt personal touch with the recruits. Through such co-operation the Church can promptly and effectively bring its spiritual force to bear upon at least its own men in the Camp, the duty for whom lies upon it.

From the same generous layman we have a similar nest-egg for this work, and are again confident that the work will appeal to our community, which is sending its men to that Camp for training for a service dangerous morally as well as physically. We took the initiative in seeking out Bishop Murray and asking him how we could help him, following our principle of being prompt. Our delegation, which went to Camp on August 28th, had the satisfaction, with Bishop Murray, of meeting General Kuhn, the Commandant, on the day of his arrival for duty.

RÉSUMÉ

Our Committee have, under the leadership of the Bishop, somewhat boldly obligated the Diocese to three large definite jobs: the work in our own Navy Yard, that at Camp Dix, and that at Camp Meade. There are other works for which we wish to stand with equal force in their degree, the work that may be necessary, for instance, at Fort Hancock and Fort Oglethorpe, the distribution of the Army and Navy Prayer Book, prepared by the Bishop White Prayer Book Society, the work planned by the Brotherhood of St. Andrew in the great Army Camps, which is being directed by the War Secretary, Mr. E. S. Finney, from our own Church House. These obligations will require the strong backing of the Diocese, and to secure this the Bishop is planning the creation of a War Commission of the Diocese, including laymen as well as clergymen, with women in the membership, which will be representative of the Diocese and be able to press the claims of the work upon our people and to concentrate their interests. A large sum of money will be needed to finance these undertakings; we cannot blink this fact. We are sure,

however, that the money will be economically and efficiently spent.

The Clergy Reserve Corps may point with satisfaction to the fact that its work, carried on by the Clergy of the Diocese, has cost for its budget since spring and through September only a little over \$3,000, and trusts that the Diocese will give its approval to the larger undertakings of the proposed War Commission upon its judgment of what has already been effected.

Finally, it may be necessary to say a word upon the propriety of the Church doing its own work in the problems of the war. It would be self-surrender and the argument of impotence to step aside and to leave to others the spiritual duty it is charged with. This duty will shape itself in various ways according to the circumstances, as is always the case in ecclesiastical history. It may involve the Church's doing the work in an emergency which other organizations might do better. We have acted so in the Navy Yard, where there was a lack of adequate work for the men and we stepped in to fill the crying need. Or we may assist the individual Preacher of the Gospel, Chaplain or Volunteer, in the Army and Navy, for whom there is, as a rule, no assistance except what his own Church will render. Or the duty may be to establish a Church home where, at least, our own Churchmen can find the services and ministrations of the Church as they would have them at home. The Church has its own duty in regard to which there is no question of competition. And the field is so enormous that the Church can enter with plenty of room to do what it finds to do.

THE CLERICAL BROTHERHOOD

Secretary, REV. GEORGE COPELAND
Treasurer, REV. CHAS. C. LYONS

The Brotherhood is a voluntary association of the clergy of this and adjacent dioceses organized for the mutual benefit, edification and increasing efficiency of the clergy. It aims, by means of its weekly meetings, to present the live issues and practical problems of the Church so that they may be discussed from every possible angle. From early fall until June the meetings are held each Monday morning from 11.30 A.M., lasting one hour. Through the courtesy of the Church Club of the diocese these meetings are held in their club rooms in the Church House. The Brotherhood cordially invites all the clergy to come to its meetings as regularly as possible. If you have hitherto found them dull, come and contribute your bit of wisdom and put fresh life into the discussion. If you have the idea that "all the talking is done by some of the old stagers," you

can easily remedy that by getting up first, using up the time yourself and not giving the regulars a chance. If you object to the character of the subjects discussed (or think you know of better ones) mention the fact to any member of the Topics Committee, who will be glad to meet you more than half way. At any rate *do something besides staying away. At least encourage us by coming to our meetings as regularly as possible.*

The program for the coming season, so far as arranged, is as follows:

September 24th—Open Forum on "Vacation Experiences."

October 1st—Concio ad Clerum, Bishop Rhinelander.

October 8th—Concio ad Clerum, Bishop Garland.

October 15th—Speaker, Rev. John B. Harding.

October 22d—"Church Music," Rev. A. F. Clay.

October 29th—Anniversary of the Consecration of our Bishops.

NORMAN V. P. LEVIS,
HENRY G. G. VINCENT,
H. M. PECK,

Topics Committee for '17-'18.

[N. B.—To cover the expenses a nominal fee of fifty cents per annum is fixed, the payment of which constitutes one a VOTING MEMBER. But the meetings are open to all who will come.]

POST-GRADUATE COURSES OF STUDY FOR THE CLERGY

Through the Chairman (the Rev. Dr. Yerkes) the faculty of the Philadelphia Divinity School announce the continuation of the courses leading to advanced degrees, which were so successfully inaugurated last year and in which over thirty of our clergy were enrolled for a part or the whole of the lectures. A brochure containing full information concerning post-graduate work has just been published by the Divinity School and may be obtained on request of the Rev. Dr. Yerkes, 3437 Woodland Avenue, Philadelphia.

The lectures are to be given at the Church House on successive Mondays, on and after October 8th, as follows:

History of Religions—Religions of Greece and Asia Minor. Dr. Yerkes, 10.30 A. M.

Systematic Divinity—Constructive Studies in Doctrine of Atonement. Dr. Foley, 2 P. M.

Liturgies—Services and Service Books. Dr. Robinson, 3 P. M.

Each course consists of fourteen lectures, with an examination for enrolled students, and counts one-half unit of credit.

R. K. Y.

For the Men at the Front

(Tune "Ancient of Days")

Lord God of Hosts, whose mighty hand
 Dominion holds on sea and land,
 In Peace and War Thy Will we see,
 Shaping the larger liberty;
 Nations may rise and nations fall,
 Thy Changeless Purpose rules them all.

When death flies swift on wave or field,
 Be Thou a sure defense and shield!
 Console and succor those who fall
 And help and hearten each and all!
 O hear a people's prayers for those
 Who fearless face their country's foes!

For those who weak and broken lie,
 In weariness and agony,
 Great Healer, to their beds of pain,
 Come touch and make them whole again!
 O hear a people's prayers and bless
 Thy servants in their hour of stress!

For those to whom the call shall come,
 We pray Thy tender welcome home;
 The toil, the bitterness all past,
 We trust them to Thy love at last.
 O hear a people's prayers for all
 Who, nobly striving, nobly fall!

For those who minister and heal,
 And spend themselves, their skill, their zeal,
 Renew their hearts with Christ-like faith,
 And guard them from disgrace and death.
 And in Thine own good time, Lord send
 Thy Peace on earth, till time shall end.

—John Oxenham.

Congregations desiring copies of the above hymn can secure the same from
 THE CHURCH NEWS at the rate of 30 cents per hundred.

IN MEMORIAM

Moses Veale

In the death, on July 27th last, of Major Moses Veale, this city lost a conspicuous and able citizen and our Church a loyal adherent and devoted worker. The deceased, who was in his eighty-sixth year, was a veteran of the Civil War, in which he distinguished himself by conspicuous gallantry. A lawyer by profession, in the early seventies he served as United States District Attorney in the district of Montana, where he was the right hand man of Bishop Tuttle. For the Major was first and foremost a Churchman, and all through his long life he threw himself with the greatest zest into the things which concerned Christ and His Church. After his return to Philadelphia, he was for a long time a Sunday School worker in the parish of the Good Shepherd, Kensington. Latterly he had been connected with St. Philip's, and more recently its Rector's Warden, and one of its deputies to the diocesan convention, whose sessions he assiduously attended and in whose work he was greatly interested. The Convocation of West Philadelphia also deeply interested him and, as its representative on the Board of Missions, he worked hard and faithfully for the extension of our Church within its borders. He gave ungrudgingly of his time and talents to one and another of the "causes" of the Church, notably to work among the colored people. He will be sadly missed by those who all these years were privileged to be his co-workers and his place will not readily be filled. His name will be added to the long roll of those who have served the diocese faithfully and well, and who now rest from their labors.

George Aspinwall Hazlehurst

In reviewing such a life one is impressed with its unique character. Inheriting on his paternal side a buoyant temperament, his love of life and kindly good humor sustained him amid many untoward circumstances and not a few positive hardships. This attractive brightness made him always, socially speaking, a welcome guest, and many will recall his pointed and ready witticisms, which at times were really brilliant.

Underlying this exuberance there was another and more serious side. Through this there flowed in him a deep stream of spirituality. It was the truer current. All through his life it was the guiding influence, and in his last illness it became still more evident that in the Catholic Faith in its very fulness, he alone placed his whole hope and love. He was indeed "Steadfast in the Faith, joyful through Hope and rooted in Charity."

It was this singular combination of

the refined man of the world, together with the deep religious setting, that made him an unusual figure. Such characters are oftener to be found in the Old World, but among us this blending is rare and not always understood, and therefore that better part, when it exists in such souls as his, sometimes fails to receive its due appreciation.

His talents lay along literary lines. He was keenly interested in all the latest publications, both religious and secular, and often corresponded with English writers about particular works in the press.

His quiet influence for good will long be remembered by those who really knew him and were aware of the true foundation upon which he trusted for support.

R. I. P. Fiat misericordia tua, domine super nos: quemadmodum speravimus in te.

Among his papers were found these lines, which very fitly close this Appreciation by a lifelong friend:

THE END

'Midst golden flashes deepening into crimson ray,
Now changing into many-colored purple, violet hues,
While silence deep is poured upon the ground,
So ends the day.

With many golden deeds, apart from petty strife,
And clad in robe with purple penance dyed,
Supreme and quiet in the face of the unknown,
So end my life. W. M. C.

Julian C. Biddle

Julian C. Biddle, younger son of Mrs. Arthur Biddle, a member of the Lafayette Escadrille, was sacrificed in the great battle of Verdun. It is said that he is the first American to die on the field of battle since war was declared in April. In response to the call of duty, with a firm love for his country, he offered his young life as a living sacrifice for those of us left behind. He has entered into life eternal. His example must draw us in the parish, where his name is on the honor roll, more and more closely together in a firm resolve to carry on to a conclusion that for which he gave his life. We feel it a signal honor to have had him among us for a time. All are united in the great sorrow for his loss and in the deepest sympathy with the members of his family. His memory will go to posterity and shed honor illustrious upon his name, his Church and country. May the God of all comfort, who comforteth us in all our affliction, bring to his loved ones that comfort which He alone can give. May he rest in peace and light perpetual shine upon him, O most gracious Lord, Christ! B. N. B.

Catherine Dorothea Kates

On the thirteenth day of August, Catherine Dorothea Kates, the oldest and most reverend parishioner of St. Clement's Church, Philadelphia, entered into Life Eternal.

Present at the laying of the corner-

stone of the church building, Miss Kates had been intimately associated with the parish for the greater part of her life, and throughout its entire history.

She loved very deeply the Church and the Faith to which it bears witness, and gave to each succeeding Rector her unwavering loyalty and support.

Although of late years physical infirmity forbade active participation in the parochial life, her spirit so dominated her frail body that a Sunday rarely passed that did not find her at the altar rail, where she devoutly received the Bread of Life.

Modest and retiring in disposition, she shrank from any sort of ostentation, and would have her benefactions and countless deeds of charity hidden and unknown, but the parish owes her a debt of gratitude, and many will rise up to call her blessed.

May she rest in peace. C. S. H.

Lillie Thomas Shoemaker

Mrs. Thomas Shoemaker, a devout and interested communicant of St. Paul's Church, Cheltenham, the wife of the Accounting Warden of the parish, entered into Eternal Life on the 20th of August. Long active and prominent in all the parochial activities, more particularly the work of the Sunday School, where she was pre-eminently successful as a teacher of adult Bible Classes, Mrs. Shoemaker had, of late years, thrown the larger part of her energy into the conducting of Mission Study Classes both for women and men. In these classes she took the greatest of interest and upon them she spent herself lavishly. She was a woman of prayer, "who had seen the Vision," and her constant aim was to make her fellows see it too. An intimate friend, who for years had walked and worked side by side with her, pens the following lines as descriptive of Mrs. Shoemaker as all her associates knew her:

"To the last hours of her useful life the Church was constantly in her prayers. In the service of the parish, in the service of the Church at large, in the furtherance of its spiritual and temporal welfare, she was unwearied.

"Her wonderful personality, her good judgment, her intense interest, her genial and kindly life, her sympathy and heroic service, has won an abiding love.

"Daily she walked among us in life's common way, with tender touch and a kind word, to those who sow beside the waters, even the still waters of secluded lives. So like her Master leading the scattered sheep to green pastures.

"So when the sun is sinking and the day of life closing, may the Lord, who has given to each their appointed task, find us also ready with lamp uplifted, with labor ended, waiting for His coming. N. S. C.

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for October and November

Below will be found a portion of the Schedule for Confirmation Appointments for 1917-1918. It will be noticed that the Visitations are arranged virtually in geographical order, the country districts being visited in the open Fall, Spring and Summer, when the roads and weather are best, while the stations in the city are taken in the Winter, where bad weather is not such a hindrance to the congregations.

The present plan contemplates further a rotation of Sunday and week-day, as well as of the Bishop officiating, to be completed each six years, thus giving every station equal advantage. For example, Sunday A. M. by the Bishop in the first year will be taken on a week-day by the Bishop Suffragan in the second year, by the Bishop on Sunday evening the third year, by the Bishop Suffragan on Sunday A. M. the fourth year, by the Bishop on a week-day the fifth year, and by the Bishop Suffragan on Sunday evening the sixth year.

October 7. Eighteenth Sunday after Trinity

A. M. The Bishop
P. M. *Frosty Hallow Mission* The Bishop
Evg. FALLSINGTON— The Bishop
A. M. LANGHORNE—*St. James's Church*, The Bishop Suffragan
Evg. SOMERTON—*St. Andrew's Church*, The Bishop Suffragan

October 9. Tuesday

CONVOCATION OF NORTH PHILADELPHIA

October 11. Thursday

CONVOCATION OF WEST PHILADELPHIA

October 12. Friday

Evg. ANDALUSIA—*Church of the Holy Redeemer*,
The Bishop Suffragan

October 14. Nineteenth Sunday after Trinity

A. M. and P. M. BROTHERHOOD OF ST. ANDREW, The Bishop
A. M. WHITEMARSH—*St. Thomas's Church* The Bishop
A. M. HULMEVILLE—*Grace Church* The Bishop Suffragan
Evg. EDDINGTON—*Christ Church* The Bishop Suffragan

October 16. Tuesday

CONVOCATION OF GERMANTOWN

October 17. Wednesday

HOUSE OF BISHOPS, CHICAGO, ILL. The Bishop

October 19. Friday

Evg. PHILADELPHIA—*All Saints' Church, Torresdale*,
The Bishop Suffragan

October 21. Twentieth Sunday after Trinity

A. M. LANSDALE—*Holy Trinity Church*, The Bishop Suffragan
Evg. GWYNEDD—*Messiah Church* The Bishop Suffragan

October 22. Monday

CONVOCATION OF SOUTH PHILADELPHIA

October 23. Tuesday

CONVOCATION OF CHESTER

October 24. Wednesday

Evg. HATBORO—*Church of the Advent*..The Bishop Suffragan

October 25. Thursday

CONVOCATION OF NORRISTOWN

October 26. Friday

Evg. WILLOW GROVE—*St. Anne's Church*,
The Bishop Suffragan

October 28. Twenty-first Sunday after Trinity (St. Simon and St. Jude's Day)

A. M. WELDON—*St. Peter's Church* The Bishop
P. M. AMBLER—*Trinity Church* The Bishop
Evg. JENKINTOWN—*Church of Our Saviour* The Bishop
A. M. POTTSTOWN—*Christ Church* The Bishop Suffragan
Evg. PHOENIXVILLE—*St. Peter's Church*,
The Bishop Suffragan

October 31. Wednesday

Evg. OGONTZ—*St. Paul's Church* The Bishop

November 2. Friday

Evg. NORRISTOWN—*All Saints' Church*,
The Bishop Suffragan

November 4. Twenty-second Sunday after Trinity

A. M. ROCKLEDGE—*Church of the Holy Nativity* . . . The Bishop
Evg. CHELTENHAM—*Trinity Church* The Bishop
A. M. CONSHOCKEN—*Calvary Church*,
The Bishop Suffragan
Evg. GULPH MILLS—*Trinity Church*..The Bishop Suffragan

November 7. Wednesday

Evg. ROYERSFORD—*Epiphany Church* The Bishop

November 9. Friday

Evg. CRESCENTVILLE—*Trinity Church*, The Bishop Suffragan

November 11. Twenty-third Sunday after Trinity

A. M. BRIDGEPORT—*Christ Church* The Bishop
P. M. VALLEY FORGE—*Memorial Chapel* The Bishop
Evg. NORRISTOWN—*St. John's Church* The Bishop
A. M. PHILADELPHIA—*St. Stephen's Church, Bridesburg*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Paul's Church, Aramingo*,
The Bishop Suffragan

November 14. Wednesday

Evg. PHILADELPHIA—*Emmanuel Church, Holmesburg,*
The Bishop

November 16. Friday

Evg. PHILADELPHIA—*St. Alban's Church, Roxborough,*
The Bishop Suffragan

November 18. Twenty-fourth Sunday after Trinity

A. M. PHILADELPHIA—*Holy Innocents Church, Tacony,*
The Bishop

Evg. PHILADELPHIA—*St. Luke's Church, Bustleton,*
The Bishop

A. M. PHILADELPHIA—*St. Paul's Church, Chestnut Hill,*
The Bishop Suffragan

P. M. PHILADELPHIA—*St. Martin's Church, Chestnut Hill,*
The Bishop Suffragan

November 21. Wednesday

Evg. PHILADELPHIA—*St. David's Church, Manayunk,*
The Bishop

November 23. Friday

Evg. PHILADELPHIA—*St. Barnabas's Church, Germantown,*
The Bishop Suffragan

November 25. Sunday next before Advent

A. M. PHILADELPHIA—*St. Stephen's Church, Wissahickon,*
The Bishop

P. M. PHILADELPHIA—*Grace Church, Mt. Airy....* The Bishop

A. M. PHILADELPHIA—*St. Michael's Church, Germantown,*
The Bishop Suffragan

Evg. PHILADELPHIA—*House of Prayer, Branchtown,*
The Bishop Suffragan

November 28. Wednesday

Evg. PHILADELPHIA—*Epiphany Church, Germantown,*
The Bishop

November 30. Friday (St. Andrew's Day)

Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane,*
The Bishop Suffragan

The Diocesan Bulletin ✠

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at Phoenixville, Pa., not later than the 15th of the month.

October 2. Tuesday

A stated meeting of the **Standing Committee** will be held in the Church House at 4.15 P. M.

October 8. Monday

Meeting of the **Domestic Committee** of the Woman's Auxiliary at the Church House at 10 A. M.

October 15. Monday

The regular monthly meeting of the **Foreign Committee** of the Pennsylvania Branch of the Woman's Auxiliary

will be held in the Church House at 10 A. M. Rev. Mr. Welbourne of Tokyo, Japan, will be present and speak.

October 16. Tuesday

Annual Council Meeting of the **Diocesan Organization of the Girls' Friendly Society** at the Parish House Church of the Holy Trinity, 217 South Twentieth Street, at 3 P. M.

October 25. Thursday

Conference of the **Treasurers of the United Offering**, in the Assembly Room of the Church House, at 10.30 A. M.

MEETING OF THE SYNOD OF THE PROVINCE OF WASHINGTON

At the meeting of the Synod of the Province of Washington, to be held in Philadelphia on Tuesday, Wednesday and Thursday, November 20, 21, and 22, the headquarters of the Woman's Auxiliary and of all the Departments of Woman's Work in the Church, will be in the Parish Building of Holy Trinity Memorial Chapel, Twenty-second and Spruce Streets.

Study Classes will be held there from 9 to 10.15 on Wednesday and Thursday.

The subjects will be as follows:

1. *Religious Pedagogy*—Rev. Charles Boynton, of the General Theological Seminary, New York.

2. *The Gospel of the Kingdom*—The text-book of the year. By Bishop Rhinelander. To be led by Mrs. Pilsbry.

3. *Simon Peter: Rock*—The Junior text-book. Led by Mrs. Robins.

4. *The Call of the King*. For younger Juniors. Led by Miss Margaret Evans.

5. *Woman's Auxiliary Hand Book*. Led by Miss Grace Lindley.

6. *Junior Hand Book*. Led by Miss Giles.

7. *Prayer*. Led by Miss Warren.

Will those wishing to register for these classes please send their names and their choice to Mrs. H. A. Pilsbry, Church House, Twelfth and Walnut

Streets, Philadelphia, marked "Synod," and, if possible, provide themselves with a text-book beforehand, in order to have some knowledge of the subject.

The Conferences of the Woman's Auxiliary will be held in the same building from 10.30 to 1 o'clock, three appointed delegates from each Diocese being allowed to vote.

Those wishing to entertain guests during the three days of the Synod will please notify Mrs. George Woodward, Chestnut Hill, as soon as possible.

GIRLS' FRIENDLY SOCIETY

Several of the branches have continued their weekly meetings through the summer to take up work for the Red Cross, and large quantities of surgical dressings have been prepared and hospital garments made. The work will be continued through the winter with even greater zeal.

The Holiday House at Cape May has just closed after a very successful season, 460 guests having been cared for.

The annual meeting of the Diocesan Council will be held on October 16th, in the Parish House of the Church of the Holy Trinity, preceded by the election of officers to serve for the coming year.

The annual meeting of the Central Council of the Society will be held this year in Utica, N. Y., from October 18th

to 23d inclusive. This meeting is always a great inspiration to those engaged in the work of the G. F. S., and it is hoped many Associates will be able to attend. The details of the meeting were given in the *Associates' Record* for August and will be repeated in the October issue.

As Warden in this diocese of "The Reading Circles for Clergy" (The Society for Sacred Study), the Rev. J. DeWolf Perry has resigned. Bishop Rhinelander has appointed to be his successor the Rev. Crosswell McBee, Lansdowne, Pa. Much interest in this society is shown in the Convocation of Chester.

Among the effective parochial agencies in St. Stephen's Church, Bridesburg, the Rev. Harry S. Paynter, rector, is Co. E, Fourth Pennsylvania Regiment of the United Boys' Brigade of America, which has about thirty-one names on its roster and drills regularly each Friday night in the Parish House. The Summer camp was held this year at Pitman, N. J., in company with the Third Regiment of New Jersey. In addition to the enjoyable time reported, the St. Stephen's boys brought back with them the enviable record of having made in many respects the best showing of any company in the camp.

Diocese of Pennsylvania

Parochial Shares in the Apportionments, 1917-1918

The apportionment for General Missions to the Diocese of Pennsylvania for the *fourteen* months from November 1, 1917, to December 31, 1918, has been fixed by the General Board of Missions at \$169,817. The amount of the Diocesan Missionary Budget for the current year, 1917-1918, as adopted by the Convention is \$40,800. The Convention also resolved that the parishes and missions be asked to give during the year 1917-1918 an aggregate of \$5,000 for the budget of the Diocesan Board of Religious Education, and \$600 for the work of the Diocesan Social Service Commission. In addition to these, the amount of \$1,437.04 asked by the Joint Commission on Social Service of the Protestant Episcopal Church was referred to the Committee on the Calculation of the Apportionments. The Convention further resolved that in the apportionments for Diocesan Missions and other Diocesan needs, every parish and mission should be apportioned and assessed on a *pro rata* share for the eight months of the fiscal year ending December 31, 1917. In the accompanying schedule, therefore, the parochial shares for General Missions, and for the Joint Commission on Social Service are for an entire year; while those for the Diocesan Missionary Budget, the Diocesan Board of Religious Education, and the Diocesan Social Service Commission, are for a period of eight months only. The respective totals of these apportionments will be found to correspond with this direction. It should be noted that the amount required by the Joint Commission on Social Service is directed to be one per cent of the apportionment for General Missions according to the schedule of last year. The parochial shares for this apportionment are accordingly determined from the bases computed a year ago.

In preparing the bases for these apportionments, the committee was instructed to use the parochial reports which were in the hands of the Secretary of the Convention by May 25, 1917, and otherwise to use the bases of last year. The cases where it was necessary to use the bases of last year are marked with an asterisk (*). In one case (marked †), the committee has used the income factor for last year, while the expense factor is from this year's report.

In determining the income factors, the committee, in the absence of instructions, has thought it wise to exempt in all cases the amounts reported for the Church Pension Fund. The bases are therefore as follows. The *income factor* is determined from the receipt side of the parochial reports, by deducting from the total of receipts for all purposes, the items "income from investments, ground rents, etc.; aid received from without the parish; loans; receipts for endowment fund; for extraordinary repairs; for permanent improvements; for payment of principal of mortgage; for support of parish mission stations; and amounts reported for the Church Pension Fund." The *expense factor* includes the amounts paid for salaries of ministers; for music and bell ringing; for fuel and lighting; for the care of church and parish buildings and grounds and ordinary repairs of the same; without any exemptions.

The parochial shares have been computed by the formulæ—

$$s = .3079428 \sqrt{xy + 9000000} - 923.828$$

$$t = .1601724 s \quad u = .0196290 s \quad v = .0023555 s$$

in which

x = the income factor,

y = the expense factor,

s = the parochial share of the apportionment for General Missions,

t = the parochial share of the Diocesan Missionary Budget,

u = the parochial share for the Diocesan Board of Religious Education,

and v = the parochial share for the work of the Diocesan Social Service Commission.

The parochial share for the Joint Commission on Social Service is obtained by multiplying the parochial share for General Missions as determined last year by .0100289.

GEORGE G. BARTLETT,
GEORGE R. BOWER, *Secretary*,
WALTER A. MÁTOS, *Chairman*, } *Committee.*

	BASES		PAROCHIAL SHARES				
	Income Factor	Expense Factor	General Missions	Diocesan Missions	Religious Education	Social Service	
						Diocesan	General
1. *Frosty Hollow, St. Giles's.....	\$58.88	\$35.57	\$0.11	\$0.02	..	..	..
2. *Centre Hill, Trinity.....	26.00	200.00	.27	.04	\$0.01	..	..
3. *Dolington, St. Wilfred's.....	109.31	80.00	.45	.07	.01	..	..
4. *West Vincent, St. Andrew's.....	27.95	585.81	.84	.13	.02	..	\$0.01
5. McKinley, St. Andrew's.....	215.18	116.73	1.29	.21	.03	..	.04
6. *Philadelphia, St. Titus's.....	89.58	500.00	2.30	.37	.05	\$0.01	.02
7. *Philadelphia, St. Andrew's-in-the-Field, Somerton.....	237.18	223.50	2.72	.44	.05	.01	.02
8. Chester, St. Mary's.....	156.27	495.60	3.97	.64	.08	.01	..
9. *New London, St. John's (Kelton).....	234.85	377.93	4.54	.73	.09	.01	.04
10. Quakertown, Emmanuel.....	410.69	285.76	6.00	.96	.12	.01	.47
11. *Hulmeville, Grace.....	424.76	342.05	7.43	1.19	.15	.02	.06
12. *Southampton, St. Columba's.....	410.07	356.63	7.48	1.20	.15	.02	.06
13. Fallsington, All Saints' Memorial.....	467.20	402.66	9.61	1.54	.19	.02	.09
14. Philadelphia, St. Cyprian's, Elmwood.....	264.22	764.76	10.31	1.65	.20	.02	..
15. †Pequea, St. John's (Compass).....	337.18	620.00	10.67	1.71	.21	.03	.12
16. Concord, St. John's.....	240.44	887.05	10.88	1.74	.21	.03	.20
17. Philadelphia, St. George's, Venango.....	776.70	279.78	11.09	1.78	.22	.03	.12
18. Philadelphia, L'Emmanuello.....	159.76	1,500.00	12.22	1.96	.24	.03	.09
19. Great Valley, St. Peter's.....	383.87	715.84	14.00	2.24	.27	.03	.26
20. Kennett Square, Advent.....	482.59	713.47	17.51	2.80	.34	.04	.17
21. *Morrisville, Incarnation.....	566.81	747.20	21.49	3.44	.42	.05	.18
22. *Warwick, St. Mary's.....	505.36	881.92	22.60	3.62	.44	.05	.20
23. Perkiomen, St. James's.....	316.54	1,567.62	22.94	3.68	.45	.05	.13
24. Gulph Mills, Trinity.....	433.80	1,200.00	26.34	4.22	.52	.06	.36
25. *Cheltenham, Trinity.....	848.76	655.68	28.13	4.51	.55	.07	.24
26. *Marcus Hook, St. Martin's.....	704.03	832.65	29.61	4.74	.58	.07	.25
27. Parkesburg, Ascension.....	1,051.28	663.33	35.12	5.63	.69	.08	.25
28. *Hatboro, Advent.....	980.23	767.32	37.83	6.06	.74	.09	.32
29. Eddystone, St. Luke's.....	513.83	1,466.00	37.88	6.07	.74	.09	.16
30. *Royersford, Epiphany Memorial.....	566.45	1,414.00	40.23	6.44	.79	.09	.34
31. *Philadelphia, Advent, Northern Liberties.....	393.56	2,085.84	41.21	6.60	.81	.10	.35
32. Centreville, Trinity (Buckingham).....	723.69	1,339.51	48.48	7.76	.95	.11	.34
33. Philadelphia, St. Gabriel's, Feltonville.....	1,483.21	683.37	50.63	8.11	.99	.12	.65
34. *Eddington, Christ.....	929.71	1,295.23	59.86	9.59	1.18	.14	.51
35. Philadelphia, House of Prayer, Branchtown.....	838.11	1,541.78	64.10	10.27	1.26	.15	.60
36. Upper Providence, St. Paul's Memorial (Oaks).....	1,323.91	1,045.71	68.51	10.97	1.34	.16	.46
37. Honeybrook, St. Mark's.....	1,034.97	1,359.81	69.60	11.15	1.37	.16	.41
38. Willow Grove, St. Anne's.....	857.62	1,662.04	70.47	11.29	1.38	.17	.41
39. Langhorne, St. James's.....	1,231.89	1,206.93	73.39	11.76	1.44	.17	.19
40. Philadelphia, Saint Sauveur.....	775.00	1,942.21	74.27	11.90	1.46	.17	.42
41. Yardley, St. Andrew's.....	1,224.72	1,257.05	75.90	12.16	1.49	.18	.62
42. Lansdale, Holy Trinity.....	1,049.80	1,628.50	83.93	13.44	1.65	.20	1.02
43. Clifton Heights, St. Stephen's.....	1,196.14	1,508.31	88.37	14.15	1.73	.21	.21
44. Chester, St. Luke's.....	1,596.66	1,220.35	95.11	15.23	1.87	.22	.83
45. Philadelphia, All Souls'.....	785.68	2,521.84	96.64	15.48	1.90	.23	.81
46. Philadelphia, Phillips Brooks Memorial Chapel.....	705.00	2,811.00	96.65	15.48	1.90	.23	.48
47. Philadelphia, St. Michael and All Angels'.....	1,264.32	1,590.00	97.98	15.69	1.92	.23	.91
48. West Whiteland, St. Paul's (Glen Loch).....	1,540.94	1,406.34	105.23	16.85	2.07	.25	.43
49. *Newtown, St. Luke's.....	1,465.38	1,494.72	106.30	17.03	2.14	.26	.91
50. Philadelphia, Transfiguration.....	1,385.65	1,772.89	118.48	18.98	2.33	.28	1.26
51. Swarthmore, Trinity.....	1,482.29	1,664.64	118.98	19.06	2.34	.28	.88
52. Rockdale, Calvary.....	1,554.51	1,602.33	120.04	19.23	2.36	.28	1.09
53. Weldon, St. Peter's.....	1,085.13	2,302.10	120.37	19.28	2.36	.28	1.22
54. Philadelphia, St. Alban's, Roxborough.....	1,620.34	1,542.34	120.41	19.29	2.36	.28	.98
55. Philadelphia, St. Bartholomew's, Wissinoming.....	1,494.56	1,694.68	121.95	19.53	2.39	.29	1.09
56. Collingdale, Trinity.....	1,342.00	1,895.83	122.46	19.62	2.40	.29	1.25
57. Philadelphia, St. Barnabas's, Germantown.....	1,479.28	1,762.06	125.28	20.07	2.46	.30	1.53
58. Philadelphia, Messiah, Port Richmond.....	1,611.98	1,655.65	128.09	20.52	2.51	.30	1.00
59. Prospect Park, St. James's (Moore's).....	2,014.12	1,356.50	130.94	20.97	2.57	.31	1.29
60. Highland Park, Holy Sacrament.....	1,458.63	1,875.02	131.07	20.99	2.57	.31	.76
61. Philadelphia, St. John the Evangelist, Southwark.....	1,628.71	1,696.30	132.32	21.19	2.60	.31	.34
62. Philadelphia, St. John's, Northern Liberties.....	1,032.97	2,693.38	133.19	21.33	2.61	.31	.20
63. Morton, Atonement.....	1,889.89	1,521.87	137.40	22.01	2.70	.32	.73

	BASES		PAROCHIAL SHARES				
	Income Factor	Expense Factor	General Missions	Diocesan Missions	Religious Education	Social Service	
						Diocesan	General
64. Bristol, St. James's.....	\$1,919.77	\$1,526.43	\$139.82	\$22.40	\$2.74	\$0.33	\$1.14
65. Philadelphia, St. Luke's Memorial, Bustleton..	2,013.54	1,508.16	144.55	23.15	2.84	.34	1.42
66. Bristol, St. Paul's.....	1,884.43	1,660.81	148.67	23.81	2.92	.35	2.20
67. Norwood, St. Stephen's.....	2,162.02	1,477.57	151.53	24.27	2.97	.36	1.32
68. Philadelphia, St. Monica's.....	1,828.05	1,881.77	162.30	26.00	3.19	.38	.52
69. Darby, All Saints'.....	1,990.96	1,944.75	180.99	28.99	3.55	.43	1.62
70. Philadelphia, Crucifixion, Moyamensing.....	1,516.99	2,598.24	183.97	29.47	3.61	.43	1.53
71. Doylestown, St. Paul's.....	2,342.18	1,752.90	190.98	30.59	3.75	.45	1.50
72. Downingtown, St. James's.....	2,218.45	1,902.98	195.90	31.38	3.85	.46	1.34
73. Philadelphia, St. John Chrysostom.....	2,460.07	1,754.01	199.85	32.01	3.92	.47	1.85
74. Philadelphia, St. John the Baptist, Germantown	1,940.96	2,261.80	203.01	32.52	3.98	.48	1.42
75. Philadelphia, Emmanuel Kensington.....	2,406.19	1,865.00	207.10	33.17	4.07	.49	2.05
76. Philadelphia, St. Stephen's, Manayunk (Wissahickon).....	2,628.28	1,742.18	210.93	33.78	4.14	.50	1.76
77. Philadelphia, Trinity, Southwark.....	2,204.80	2,161.06	218.66	35.02	4.29	.52	2.31
78. Philadelphia, St. Ambrose's.....	2,390.45	2,138.02	232.94	37.31	4.57	.57	1.89
79. Philadelphia, St. Alban's, Olney.....	2,846.70	1,965.36	252.61	40.46	4.96	.60	2.34
80. Philadelphia, St. Thomas's.....	2,766.69	2,023.25	252.73	40.48	4.96	.60	2.71
81. Philadelphia, St. Augustine's.....	2,097.78	2,683.58	254.01	40.69	4.99	.60	1.52
82. Upper Merion, Christ.....	2,549.03	2,309.08	264.29	42.33	5.19	.62	2.41
83. Philadelphia, Christ, Franklinville.....	2,620.82	2,258.62	265.90	42.59	5.22	.63	1.83
84. Philadelphia, St. Bartholomew's.....	2,719.12	2,306.11	278.54	44.61	5.47	.66	3.14
85. Philadelphia, Holy Innocents', Tacony.....	2,802.16	2,253.52	281.27	45.05	5.52	.66	1.94
86. Valley Forge, Washington Memorial.....	2,553.76	2,491.66	283.18	45.37	5.56	.67	1.88
87. Philadelphia, St. George's, Richmond.....	2,829.21	2,344.35	293.72	47.05	5.77	.69	2.12
88. Philadelphia, St. Barnabas's, Kensington.....	2,855.55	2,374.00	299.41	47.96	5.88	.71	1.83
89. Philadelphia, Good Shepherd, Kensington.....	2,739.59	2,515.43	303.75	48.65	5.96	.72	2.66
90. Philadelphia, St. George's.....	3,210.51	2,249.86	316.50	50.70	6.21	.75	2.48
91. Philadelphia, St. Paul's, Aramingo.....	2,776.00	2,641.60	320.70	51.37	6.29	.76	2.38
92. Wynnewood, All Saints'.....	3,210.63	2,297.90	322.40	51.64	6.33	.76	2.37
93. Philadelphia, Emmanuel, Holmesburg.....	3,011.62	2,472.44	324.99	52.06	6.38	.77	2.59
94. Philadelphia, St. James's, Hestonville.....	3,192.77	2,450.90	339.31	54.35	6.66	.80	2.55
95. Philadelphia, Holy Comforter, West Phila.....	3,423.68	2,334.89	345.63	55.36	6.78	.81	3.11
96. Philadelphia, St. Barnabas's, Haddington.....	3,004.43	2,761.11	356.84	57.16	7.00	.84	3.77
97. Philadelphia, St. Elisabeth's.....	3,447.40	2,413.30	357.73	57.30	7.02	.84	3.75
98. Rockledge, Holy Nativity Memorial.....	1,971.46	4,234.31	358.77	57.47	7.04	.85	3.06
99. Pottstown, Christ.....	3,398.84	2,539.29	369.19	59.13	7.25	.87	2.99
100. Radnor, St. Martin's.....	3,558.74	2,520.85	381.61	61.12	7.49	.90	3.76
101. Philadelphia, Zion, South Penn Township.....	3,468.97	2,605.10	384.00	61.51	7.54	.90	5.16
102. *Philadelphia, Calvary.....	3,260.45	2,852.37	393.51	63.03	7.72	.93	3.38
103. Philadelphia, Holy Trinity Memorial Chapel....	852.00	11,071.00	398.27	63.79	7.82	.94	4.39
104. *Media, Christ.....	3,416.65	2,835.00	407.33	65.24	8.00	.96	3.50
105. Philadelphia, St. Stephen's, Bridesburg.....	3,791.63	2,696.39	426.34	68.29	8.37	1.00	3.05
106. Coatesville, Trinity.....	3,879.40	2,642.93	427.37	68.45	8.39	1.01	4.51
107. Ambler, Trinity Memorial.....	3,233.66	3,192.00	429.78	68.84	8.44	1.01	2.16
108. *Radnor, St. David's.....	3,418.16	3,278.34	460.40	73.74	9.04	1.08	3.95
109. Philadelphia, Trinity, Oxford.....	3,409.35	3,290.37	460.82	73.81	9.04	1.09	7.12
110. Philadelphia, Holy Comforter Memorial.....	2,284.94	4,963.90	465.06	74.49	9.13	1.10	3.22
111. Gwynedd, Messiah.....	4,096.03	2,787.99	467.71	74.91	9.18	1.10	4.39
112. Philadelphia, Free Church of St. John.....	4,189.81	2,859.26	486.66	77.95	9.55	1.15	4.30
113. Philadelphia, St. David's, Manayunk.....	3,398.70	3,723.81	509.12	81.55	9.99	1.20	4.77
114. *Philadelphia, St. James's, Kingsessing.....	4,530.00	2,830.00	514.63	82.43	10.10	1.21	4.41
115. Philadelphia, St. Nathanael's.....	4,059.61	3,163.76	515.41	82.55	10.12	1.21	3.63
116. Philadelphia, All Saints', Moyamensing.....	4,105.06	3,420.25	554.31	88.79	10.88	1.31	5.01
117. Philadelphia, All Saints', Lower Dublin (Torresdale).....	4,967.78	3,001.37	581.95	93.21	11.42	1.37	3.01
118. Ridley Park, Christ.....	5,425.14	2,970.59	619.44	99.22	12.16	1.46	5.52
119. *Norristown, All Saints'.....	5,525.53	3,034.55	639.34	102.40	12.55	1.51	5.49
120. Philadelphia, Epiphany, Sherwood.....	5,946.98	2,845.85	644.09	103.17	12.64	1.52	5.45
121. Lower Merion, St. John's.....	4,971.30	3,495.98	657.80	105.36	12.91	1.55	4.39
122. Philadelphia, St. Paul's Memorial (Fifteenth and Porter Streets).....	4,785.90	3,775.52	678.34	108.65	13.31	1.60	5.09
123. Philadelphia, St. Martin's, Oak Lane.....	5,295.60	3,523.50	695.89	111.46	13.66	1.64	5.82
124. Philadelphia, Annunciation.....	4,877.97	3,837.75	697.50	111.72	13.69	1.64	6.30
125. Philadelphia, Gloria Dei, Southwark.....	4,764.99	3,960.57	701.92	112.43	13.78	1.65	3.95

	BASES		PAROCHIAL SHARES				
	Income Factor	Expense Factor	General Missions	Diocesan Missions	Religious Education	Social Service	
						Diocesan	General
126. Wyncote, All Hallows'.....	\$5,146.92	\$3,987.95	\$749.47	\$120.04	\$14.71	\$1.76	\$6.03
127. *Philadelphia, St. Simon the Cyrenian.....	5,400.97	3,808.69	750.73	120.25	14.74	1.77	6.44
128. Philadelphia, Redemption.....	5,253.94	3,979.31	760.23	121.77	14.92	1.79	5.24
129. *Philadelphia, St. James the Less, North Penn Township.....	3,621.40	6,161.24	799.34	128.03	15.69	1.88	6.86
130. Philadelphia, Christ Church Chapel.....	4,767.32	4,829.04	817.58	130.95	16.05	1.93	7.08
131. Philadelphia, St. Luke's (Kensington).....	5,465.30	4,296.87	831.27	133.15	16.32	1.96	6.68
132. Philadelphia, Chapel of the Prince of Peace....	4,268.60	5,653.56	848.72	135.94	16.66	2.00	9.18
133. *Phoenixville, St. Peter's.....	6,308.15	4,014.52	880.31	141.00	17.28	2.07	7.55
134. Philadelphia, St. Andrew's (Eighth Street).....	5,225.37	5,326.34	945.06	151.37	18.55	2.23	7.62
135. Philadelphia, Covenant.....	6,747.30	4,201.77	958.17	153.47	18.81	2.26	9.14
136. Whitmarsh, St. Thomas's.....	6,349.20	4,579.82	976.41	156.39	19.16	2.30	6.93
137. West Chester, Holy Trinity.....	7,408.63	3,938.55	978.93	156.80	19.21	2.31	8.18
138. Philadelphia, St. Matthias's, Spring Garden....	6,225.06	4,807.11	997.41	159.76	19.58	2.35	9.55
139. Conshohocken, Calvary.....	6,293.38	4,809.07	1,005.80	161.10	19.74	2.37	9.19
140. Philadelphia, Epiphany, Germantown.....	7,068.26	4,304.03	1,009.65	161.72	19.82	2.38	5.80
141. Philadelphia, Ascension.....	6,837.48	4,526.44	1,022.54	163.78	20.07	2.41	9.62
142. Paoli, Good Samaritan.....	6,644.14	4,716.52	1,031.96	165.29	20.26	2.43	6.57
143. Lansdowne, St. John the Evangelist.....	8,267.08	4,115.37	1,096.01	175.55	21.51	2.58	12.65
144. Philadelphia, St. Simeon's Memorial.....	6,391.10	5,411.98	1,109.26	177.67	21.77	2.61	9.54
145. *Philadelphia, St. Jude and the Nativity.....	4,943.84	7,019.31	1,111.91	178.10	21.82	2.62	9.54
146. *Philadelphia, Memorial Chapel of the Holy Communion.....	5,188.71	6,704.02	1,113.84	178.41	21.86	2.62	9.56
147. Philadelphia, Grace.....	4,159.07	8,710.95	1,147.17	183.75	22.52	2.70	9.14
148. Norristown, St. John's.....	7,288.76	4,996.53	1,151.50	184.44	22.60	2.71	14.12
149. Philadelphia, St. Michael's, Germantown.....	7,873.71	4,824.40	1,187.01	190.12	23.30	2.80	9.87
150. Philadelphia, St. Philip's.....	7,080.99	5,560.14	1,217.90	195.07	23.91	2.87	10.48
151. Philadelphia, St. Timothy's, Roxborough.....	9,177.61	4,712.39	1,302.08	208.56	25.56	3.07	11.58
152. *Philadelphia, Chapel of the Mediator.....	8,655.55	5,624.35	1,414.95	226.64	27.77	3.33	12.14
153. *Philadelphia, St. Andrew's, West Philadelphia..	9,218.55	5,748.08	1,500.69	240.37	29.46	3.53	12.88
154. Philadelphia, St. Mark's, Frankford.....	10,195.50	5,391.94	1,539.20	246.54	30.21	3.62	17.68
155. Philadelphia, Advocate Memorial.....	7,659.88	7,500.93	1,586.54	254.12	31.14	3.74	15.94
156. Ardmore, St. Mary's.....	9,609.51	6,134.99	1,614.68	258.63	31.69	3.80	14.34
157. Philadelphia, Resurrection, Rising Sun.....	11,442.22	5,166.07	1,617.61	259.10	31.75	3.81	13.95
158. Philadelphia, Atonement Memorial.....	11,096.00	5,519.00	1,657.00	265.40	32.52	3.90	13.98
159. Chester, St. Paul's.....	10,939.77	5,933.85	1,723.67	276.08	33.83	4.06	16.00
160. Philadelphia, Christ Church.....	7,983.13	8,267.38	1,743.03	279.18	34.21	4.10	17.03
161. Philadelphia, Incarnation.....	9,837.06	6,729.11	1,746.49	279.74	34.28	4.11	14.26
162. Wayne, St. Mary's Memorial.....	11,329.07	5,935.55	1,765.07	282.71	34.65	4.16	16.03
163. Bala, St. Asaph's.....	10,106.22	7,055.16	1,835.68	294.02	36.03	4.32	14.23
164. Jenkintown, Our Saviour.....	10,708.98	6,964.75	1,891.54	302.97	37.13	4.45	16.17
165. Philadelphia, Grace, Mt. Airy.....	12,722.86	6,968.20	2,119.29	339.45	41.60	4.99	18.79
166. Philadelphia, Christ, Germantown.....	10,884.00	8,291.35	2,143.92	343.40	42.08	5.05	15.77
167. Philadelphia, St. Matthew's, Francisville.....	12,813.25	7,599.94	2,252.32	360.76	44.21	5.30	18.55
168. Cheltenham, St. Paul's.....	13,550.57	8,008.71	2,414.51	386.74	47.39	5.69	21.99
169. Rosemont, Good Shepherd.....	16,141.83	7,912.18	2,676.83	428.75	52.54	6.30	18.30
170. Philadelphia, St. Mary's, Hamilton Village.....	14,308.65	9,463.93	2,776.82	444.77	54.51	6.54	20.11
171. Philadelphia, St. Peter's, Germantown.....	16,827.33	10,128.23	3,201.12	512.73	62.83	7.54	28.90
172. Philadelphia, St. Paul's Memorial, Overbrook..	17,891.37	10,057.70	3,309.08	530.02	64.95	7.79	26.26
173. Lower Merion, Redeemer (Bryn Mawr).....	16,974.30	10,969.00	3,378.47	541.14	66.32	7.96	29.18
174. Philadelphia, Calvary, Germantown.....	18,612.86	11,193.53	3,615.94	579.17	70.98	8.52	32.79
175. Philadelphia, St. Luke's, Germantown.....	19,592.89	12,427.77	3,969.42	635.79	77.92	9.35	31.09
176. Philadelphia, The Saviour.....	22,195.65	12,137.01	4,208.47	674.08	82.61	9.91	40.76
177. Philadelphia, St. Clement's.....	21,692.40	12,626.05	4,255.56	681.62	83.53	10.02	33.91
178. Philadelphia, St. Martin-in-the-Field.....	29,026.44	11,158.56	4,694.69	751.96	92.15	11.05	37.71
179. *Philadelphia, St. Peter's.....	23,138.53	14,992.09	4,885.57	782.53	95.90	11.51	41.92
180. Philadelphia, St. Paul's, Chestnut Hill.....	26,103.85	13,440.58	4,917.77	787.69	96.53	11.58	41.98
181. Philadelphia, St. Stephen's.....	21,946.93	16,190.81	4,954.08	793.51	97.24	11.67	36.96
182. Philadelphia, St. Mark's.....	29,459.63	12,243.78	4,997.15	800.40	98.09	11.75	50.10
183. *Philadelphia, Holy Apostles.....	32,380.65	17,553.53	6,475.74	1,037.23	127.11	15.25	55.56
184. Philadelphia, Holy Trinity.....	35,351.00	20,456.00	7,408.51	1,186.64	145.42	17.45	63.89
185. *Philadelphia, St. Luke and the Epiphany.....	30,385.73	26,047.59	7,788.69	1,247.53	152.88	18.35	66.83
186. Philadelphia, St. James's.....	40,396.84	27,934.20	9,461.90	1,515.54	185.73	22.29	65.51
Totals.....			\$169,817.00	\$27,200.00	\$3,333.33	\$400.00	\$1,427.04

THE TRINITY ORDINATION

On the morning of Trinity Sunday, in the presence of a large congregation and assisted by members of the faculty of the Philadelphia Divinity School and other presbyters, Bishop Rhinelander conducted the Ordination Services, when eight Deacons were advanced to the Priesthood, and five Candidates were ordered Deacons. The Memorial Church of the Advocate was the scene of the impressive service. The rector of St. Timothy's Church, Roxboro; the Rev. James Biddle Halsey, father of one of the ordinands, was the Preacher. Those ordained to the Diaconate were: Frederick B. Halsey, Allen Evans, Jr., Earle W. Huckel, Walter W. Smith, and Gennora Strinano. Those ordained to the Priesthood were: The Rev. Paul S. Atkins, curate of St. Asaph's Church, Bala, and in charge of St. Andrew's Mission, West Manayunk; the Rev. Alexander Patman, of the Newtown Center Mission, Bucks County; the Rev. Benjamin J. Rudderow, curate of the Church of Our Saviour, Jenkintown, who has charge of St. Ann's Mission, Willow Grove; the Rev. Joseph H. Smyth, of the Newtown Center Mission; the Rev. Granville Taylor, curate at the Holy Comforter Memorial Church; the Rev. Frank Williamson, of the Newtown Center Mission, who will become assistant to the rector of St. Elizabeth's Church; the Rev. Thomas Shoemith, of the Church of the Atonement, Morton; and the Rev. Charles C. Waugh, curate at Calvary Church, Germantown.

The Offering received at the service was given to our diocesan Committee of the Clergy Reserve Corps.

From the Thursday evening preceding Trinity Sunday, until Saturday afternoon, the candidates had been in retreat with Bishop Rhinelander at the Memorial Chapel, Valley Forge.

PHILADELPHIA DIVINITY SCHOOL COMMENCEMENT

At the close of an exceedingly prosperous and in every way encouraging scholastic year the Philadelphia Divinity School observed its annual Commencement on Thursday, June 5th, in the Church of the Atonement. The Bishop of Bethlehem, the President of the Joint Boards, presided, and conferred the Diplomas and Degrees. The customary Service for these occasions was conducted by Dean Bartlett, Dr. Perry and Dr. Robinson. The Preacher was the Bishop of Newark, who delivered an elaborate and caustic indictment of theological instruction as given in the average seminary of to-day. His severe criticisms were accompanied by some very constructive suggestions, many of which, as the Alumni and friends of this particular School of the Prophets note with satisfaction, form the substantial

basis of the "forward movement" which the Dean and Faculty have inaugurated.

The St. Peter's Church prize of \$50 was awarded Rowland Frederick Philbrook. Honorable mention was made of Charles Glenn Baird, B.A., M.A., and Arthur Ernest Whittle. Scholarship prizes were awarded: Senior class, first to William Hoke Ramsaur, B.A., and second, to Rowland Frederick Philbrook. Middle class: first, to Howard Rasmus Brinker; second, divided between Richard Hamilton Gurley and Charles Alfred Bennett, B.A. Junior class: first, John Wilson Freeman, B.A., and second, Russell Emerson Hartwell, B.A. The first prizes were \$100 each; the second, \$50.

Diplomas were presented by Bishop Talbot to Paul Sidney Atkins, Allen Evans, Jr., B.A., Earle Wentworth Huckel, B.A., John Zenon Jasinski, Joseph Jasinski, Rowland Frederick Philbrook, William Hoke Ramsaur, B.A., and Walter Winthrop Smith, B.A. The degree of Bachelor of Sacred Theology (in course) was conferred on William Hoke Ramsaur, B.A., honor man, class of 1917, and Dallas Eyre Buzby, B.A., class of 1914. Master of Theology (in course) upon Clarence Wyatt Bispham, B.A., M.A., S.T.B. Doctor of Sacred Theology (*honoris causa*) upon George Griffith Bartlett, B.A., and Doctor of Canon Law (*honoris causa*) upon Lucian Moore Robinson, B.A., M.A., D.D.

At the close of these exercises a Luncheon was given by the Joint Boards in the Seminary Building to the Alumni, Graduating Class and invited guests. Later in the afternoon the annual meeting of the Alumni Association was held in the Library, with a large attendance. Business of considerable importance was transacted, the most important feature of which was the appointment of a committee to personally canvass the entire body of the Alumni by classes to obtain a substantial subscription for the new site. The Rev. James O. McIlhenny was selected as President for the ensuing year. In the evening, after supper together, the members of the Association listened to the reading of a most interesting essay by the Rev. Philip J. Steinmetz, Head Master of the Episcopal Academy, which was discussed by practically all present.

EDUCATIONAL NOTES

Watchword for the year 1917-18—"Fellowship."

Text-book for Senior Mission Study Course: "The Gospel of the Kingdom," by the Rt. Rev. Philip Mercer Rhinelander, D.D.

This book is a guide to the study of the Missionary Message of the Bible. The purpose, as stated by the author, is "to get a clear understanding of the Gospel message that we may fulfil our obligation in regard to it." And the

book achieves its purpose. The Gospel message is set forth with startling clearness; the Bible becomes a whole from Genesis to Revelation, one clear vital message to mankind, who never needed to hear it more desperately than today. This year may we not justly claim a representative from each parish in the Diocesan Classes with such a subject and our own Bishop's book?

A Diocesan Class will meet in the Educational Room at the Church House, Monday afternoons at 2 o'clock. Organization meeting, October 22d.

A Normal Class (open only to those who have led classes), Tuesday mornings, 10.15 o'clock. Organization meeting, October 23d.

The course consists of seven sessions of one hour and a half each. Application for membership in these classes can be made at the Church House.

The Educational Secretary led a Normal Demonstration Class on this subject at the Cambridge Conference in June. Thirteen Dioceses were represented. The following resolution was presented at the final session:

"As war has swept across the world, involving nation after nation, men have realized more and more clearly the need for reinforcement of the spiritual life in order that the kingdoms of this world shall in truth become the Kingdom of our Lord. We believe that the Mission Study Class is one of the most effective means for the advancement of His Kingdom, because its chief purpose is to deepen and strengthen the spiritual forces which alone make for true patriotism. Therefore, it is important at this time to emphasize the special value of Mission study, and to make every effort to increase the work, in the interests of our Nation, our Church and the Kingdom of God."

A number of letters have been received, testifying to the timeliness of the subject and the inestimable value of the text-book. An advance class for seven leaders was held in the Diocese in September. The book especially commends itself to priests who conduct Bible classes in their own parishes.

The Prayer Guild for the Teaching Office of the Church will make their Annual Retreat October 3d at All Saints' Church, Eleventh Street and Snyder Avenue. Those interested are cordially invited to "come apart" with us, especially Study Class Leaders and Sunday School Teachers.

The Educational Secretaries and Mission Study Class Leaders will make their Corporate Communion in the Chapel of the Church House, Friday, October 12th, at 9 A. M. This service will be followed by a Conference. Reports will be heard from Chairmen of the various Departments and plans for the winter's work discussed.

The Educational Room is now open and ready to be of service to the Diocese.

ADELINE AVERY PILSBRY,
Educational Secretary.

KEEP AMERICA'S YOUNG PEOPLE AT THEIR STUDIES

FROM THE GENERAL BOARD OF RELIGIOUS
EDUCATION

A serious by-product of the war is the retardation of education. Most people will overlook this fact and yet the reasons are easy to understand. There is a special and insistent demand upon the young people of high school and college age to fill the places of those who have gone in the service of the United States and to enter new industries which are calling for labor, such as the manufacture of munitions. To quote the United States Commissioner: "From the beginning of our participation in the war we should avoid the mistakes which some other countries have made to their hurt and which they are now trying to correct." In support of this it might be well to quote from the editor of *The Challenge*, a paper of the Church of England:

"Education has been interrupted in a deplorable way. We have not left anyone at the University except medical students and in our circumstances it would have been out of the question to do so. I think that everyone agrees that one of the most disastrous influences of the war has been the withdrawal from school for industrial purposes, chiefly agriculture, of children under 14. Further, the high wages of the boys, and to some extent also the girls, in munition work, has led to general demoralization."

So serious does our Government view such a situation, equally possible for us, that the Commissioner of Education wrote to the graduates of high schools and the undergraduates in college, urging them to continue at their studies unless called by the nation to some greater task. It yet remains to bring the facts home to the parents. Economic stringency in these days of high cost of living may blind parents to the larger issues; they must sacrifice to keep their young people at their studies.

A consideration of the demands of the future on the young people of America will make clear how much is at stake. These demands have been clearly stated by Dr. Claxton in his letter to the pupils in public and high schools:

"This appeal is made on the basis of patriotic duty. If the war should be long the country will need all the trained men and women it can get—many more than it now has. There will be men in abundance to fight in the trenches, but there will be a dearth of officers, engineers, and men of scientific knowledge

and skill in all the industries, in transportation, and in many other places where skill and daring are just as necessary for success as in the trenches. The first call of the allies was for 12,000 engineers and skilled men to repair the railroads of France and England, and other thousands will be needed later. Russia will probably want thousands of men to repair and build her railroads. New industrial plants, shipyards, and our armies abroad will call for highly trained men beyond all possible supply unless our colleges and technical schools remain open and increase their attendance and output.

"When the war is over there will be made upon us such demands for men and women of knowledge and training as have never before come to any country. There will be equal need for a much higher average of general intelligence for citizenship than has been necessary until now. The world will have to be rebuilt and American college men and women must assume a large part of the task. In all international affairs we must play a more important part than we have in the past. For years we must feed our own industrial population and a large part of the population of Western and Central Europe. We must readjust our industrial and social and civic life and institutions. We must extend our foreign commerce. We must increase our production to pay our large war debts and to carry on all the enterprises for the general welfare, which have been begun but many of which will be retarded as the war continues. China and Russia with their new democracies and their new developments which will come as a result, will need and ask our help in many ways. England, France, Italy, and the Central Powers will all be going through a process of reconstruction and we should be ready to give them generously every possible help. Their colleges and universities are now almost empty. Their elder students, their recent graduates, and their younger professors are fighting and dying in the trenches, or are already dead, as are many of their older scientific and literary men, artists, and others whose work is necessary for the enlargement of the cultural and spiritual life and for all that makes for higher civilization. For many years after the war is over some of these countries will be unable to support their colleges and universities as they have supported them in the past. America must come to the rescue. We must be ready to assume all the responsibilities, and perform thoroughly and well all the duties that will come to us in the new and more closely related world which will rise out of the ruins of the old world, which is now passing away in the destruction of the war. To what extent and how well we may be able to do

this will depend upon you young men and women who have this year graduated from our high schools, and upon those who will follow in the next few years to a larger degree than upon any other like number of people."

The Government requested the boards of education of the different churches to see that this matter was brought to the attention of the ministers of the country in order that they might use their influence to keep the young people in school and college. At its meeting on June 6th, the Collegiate Department of the General Board of Religious Education voted to place an appeal in the Church papers that the clergy preach upon this topic early in September, or at least make an earnest plea at the time of the giving out of notices. The Chairman of the Department and the Secretary-Elect were appointed a committee to draw up such an appeal, and they trust that the above will be sufficient to call the attention of the clergy to the great need of action in this matter.

THEODORE IRVING REESE,
*Bishop Coadjutor of
Southern Ohio.*

PAUL MICOU,
*Secretary of Collegiate
Department, 289 4th
Ave., New York City.*

FAMILY WORSHIP*

DEAR SIR:—The increasing problem of how to attract and hold our young people in the Church has been one of great concern and careful thought and ardent prayer on the part of many. Just how to help the young people to gain that spiritual vision which enables them to interpret material things in spiritual terms and feel the Holy Presence of the Master in their every day life is almost the largest problem in our present day living.

We cannot exactly call the Church inefficient because it does not immediately offer a panacea for all our ills and shortcomings, but can we hope to permanently counteract the modern day influences against the cultivation of spiritual things, unless a constructive program, almost Church wide, with the appeal and the authority of the Church behind it, is put into operation?

Isn't it true that the problem of our Church Schools is mostly in the home? Isn't it true that the lack of real, live interest in the Church on the part of our young people is due to the apathy of parents, indifference to religious instruction or training in the home? After all, isn't the problem of the Church today due to the fact that the Master has an entrée into comparatively few of what we call our Christian homes?

*From a letter written to Bishop Rhinelander, and published here at his request.

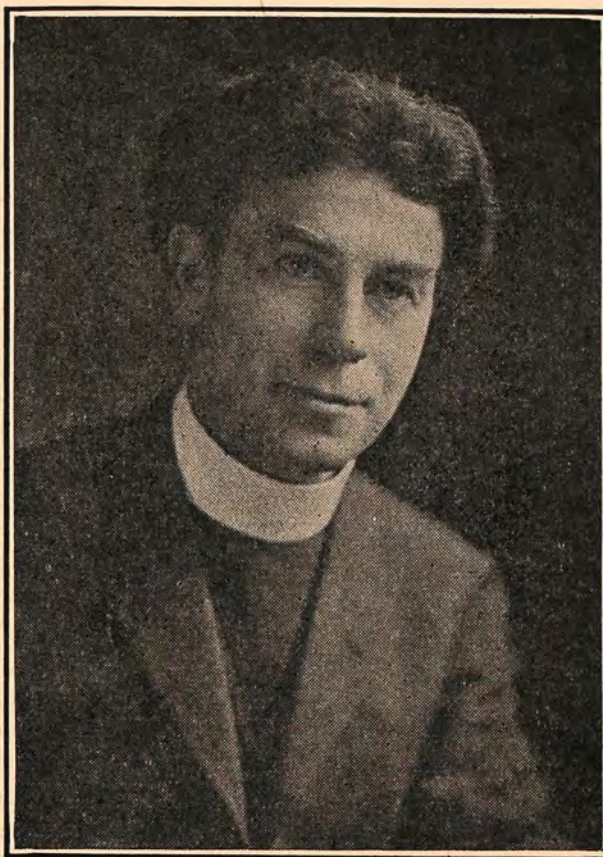
Admitting that these facts are largely true, isn't there some practical way that as a Church, or Diocese, or Parish, either in a formidable or a modest way, a campaign, as it were, to reinstate in Christian homes the old-time family worship, or what is called in the Y. M. C. A. "The Morning Watch," could be systematically carried through? Can't we labor to bring the message of the Church into the individual homes, in the interest of the King's Business? Isn't this the efficient way of handling His cause? Without a deep spiritual life in the home, can the Church now afford to wait on the individual inspiration of the people to attend its services? Isn't the Church assured of overflowing congregations and live interest in every activity, if the family prayer life in the home is made a part of daily routine?

My heart is full of this subject. The six short years of beautiful experiences of my wife and myself in our own home have made me eager to see the Church in a forceful manner recognize the need of family worship in every home. Isn't it possible that those of us who know the joys of the outspoken prayer life together, the strength that it gives to meet unexpected adversities, disappointments, blighted hopes, and the testing needed to develop characters of genuine worth—isn't it possible, I say, that those of us who share in this wonderful privilege can impress upon our fellows the need as well as the beauty of family worship and show them that if the Church is to come unto its own, it can only be through the quickening of the spiritual life in the individual homes?

Christian patriots are eager to do some particularly patriotic work for our Government and noble sacrifices are already being made. Isn't this the propitious time, when the hearts of those in the home are unusually touched, to show them how really they can do their bit for their country and the Church, and bring happiness by the institution of daily family worship? I can't believe otherwise than that this is the crying need of the hour—that the salvation of our young married people and the coming generations in their homes is dependent upon the forceful activity of the Church in the interest of daily family worship.

I am reminded of those words, "Remember to know Christ." Was there ever a time in history when these words were more needed than now to be indelibly written in every home? Should not the emphasis in the work of the Church today be put on the spiritual life of the home?

W. H. T.



The Rev. Robert Norwood of Hamilton, Ontario, having accepted an unanimous call to the rectorship of St. Paul's Memorial Church, Overbrook, began his ministry there on the third Sunday in September. Mr. Norwood comes to his new charge after a most successful ministry in one of the leading churches of a very important Canadian city, to which his eloquence and attractive personality

constantly attracted very large congregations with a noticeable percentage of men. He is no stranger in Philadelphia, having been a frequent visitor here in the past year or two. Last Winter he conducted a ten days' Preaching Mission in the Church of the Saviour, West Philadelphia, of which the rector—in a discriminating and eloquent appreciation published in their parish magazine—speaks as "a great experience."

THE WOMAN'S AID TO THE CONVOCA- TION OF GERMANTOWN

At the Spring meeting of the Convocation in Southampton, Bishop Rhineland and Dean Le Roy spoke to the women about the much needed Church building on the Northeast Boulevard for St. Gabriel's Mission.

They told of the rapid growth of the community in which the mission is located, and the great hope is that at least a part of the building will be completed as soon as possible, so that it can be used for worship.

The first year's salary for the missionary is assured with the exception of three hundred dollars, and the women were asked if they would provide this amount.

After the regular order of business it was voted that "the Woman's Aid of the Convocation of Germantown make themselves responsible for the three hundred dollars toward the first year's salary of the new priest-in-charge of St. Gabriel's.

The delegates are taking this word back to their parishes and at the Fall meeting hope to be able to report that the greater part of this has been raised.

FLORENCE DE G. JENKINS,
Secretary.

An unusually large congregation gathered to celebrate the annual day exercises at Old St. Peter's, in the Great Valley, on Thursday, July 22d. This old church antedates 1700. The opening service was by the rector, the Rev. Jules D. Prevost, M.D. The address was made by the Rev. W. Herbert Burk, rector of the Washington Memorial Chapel, Valley Forge, on the Rev. William Currie, the Revolutionary rector of St. Peter's, in which he portrayed Mr. Currie's trials. When Washington was at Valley Forge this old church was used as a hospital. The remains of many Revolutionary soldiers are in the adjoining cemetery. Among the representatives of the old time families present was William Wayne, a descendant of General Anthony Wayne. A Bible, published in 1736, is still in use. The minutes of the church date back to 1744. The mahogany communion table has been in use since 1765.

From an anonymous benefactor, the flourishing mission among the colored population of Germantown, St. Barnabas', has received a gift of \$1800 to be applied on its debt.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

FOREWORD

The ideal of this Department for the coming year will continue, as hitherto, to be "the chronicling of such diocesan happenings as may be of general interest together with such parochial events as shall seem of more than purely local concern." To even approximate to this ideal—and in the past we are not sure that we have even done that—our chief reliance must of necessity be on the publications (weekly, monthly or occasional) of the various parishes of the diocese. The majority of these we know of only by rumor, copies of them never reaching us. Which will explain (and, we trust, excuse) the persistence of our oft-repeated appeal, *Please put us on your parish mailing list.* (For address read the directions in the permanent headline of this Department.) If the clergy will personally attend to this themselves and not leave it to someone else it will be done. *Do it, and do it now.*

To bring our column "up to date," the first issue in the fall—after a vacation of several months—must of necessity be composed for the most part of matters which occurred "sometime since," which, however, may for the majority of our readers be "news" even at this late day.

B. S. S.

The Rev. C. W. Bispham who, since his resignation of the rectorship of St. Philip's Church has spent several months in New Orleans, La., has accepted the rectorship of the Church of the Annunciation in that city and entered upon his new duties.

Upon the 40th anniversary of his graduation and in recognition of meritorious and distinguished fidelity as priest and pastor, the Rev. Daniel I. Odell, rector of the Church of the Annunciation, Twelfth and Diamond Streets, was honored by his Alma Mater, Nashotah Seminary, at its last Commencement, with the degree of S.T.D.

Personal communications to the Rev. Alfred J. P. McClure should be addressed to 106 South Surrey Place, Ventnor, Pa.

The rector and vestry of St. Andrew's Church, West Philadelphia, having paid off the heavy debt they have been carrying for several years, had the satisfaction of having the Church consecrated on Trinity Sunday. This arduous campaign so successfully completed speaks volumes for the inspiring leadership of Mr. Cox and the loyalty of his faithful co-workers.

Bishop Rhinelander and Dr. Wm. M. Jeffreys, Superintendent of the City Mission, have headed a fund for the purchase and preservation of old St. Paul's Church, Third below Walnut Street. Ever since the decision to sell the property prior to moving to the proposed Diocesan House, Broad and South Streets, a protest has been made by very many against the disposal of this property. If the proposed fund can be raised, St. Paul's will be left intact with its ancient God's Acre and be preserved as a permanent historical relic in the city.

St. Alban's Church, Olney, the Rev. Archibald C. Knowles, rector, observed its parish festival on the Eve of St. Alban's Day, Saturday, June 16th. A considerable number of clergy and laity attended the mid-day Eucharist when the rector was assisted by the Rev. Fred'k D. Ward and the Rev. Chas. L. Steel. The rector of St. John's Church, Norristown, the Rev. H. St. C. Hathaway, preached an appropriate sermon on the Church as the "Extension of the Incarnation." After the service the visiting clergy were the guests at luncheon of the rector and vestry in the Parish House.

The Rev. Warren R. Yeakel has resigned his position as Chaplain at the Yeates School at Lancaster, and may be addressed until further notice at 59 East Wister Street, Philadelphia.

The Rev. Gabriel Farrell, Jr., has accepted a call as an Assistant at Trinity Church, Boston, Mass. For the past year Mr. Farrell has been a curate at St. Luke and the Epiphany, this city. Soon after his arrival at his new post public attention was called to him by his gallant rescue of a drowning person in

the Charles River to which the local papers gave much space. Mr. Farrell has also during the Summer contributed to the *Living Church* two illuminating articles on the "Attitude of Our Church towards Organized Labor."

Churchmen of the diocese were saddened to learn of the death of Bishop Van Buren early in July. The late Bishop took the duties of our Suffragan during the latter's enforced absence from the diocese in the fall and winter '15-'16, and by his diligence and ability made friends wherever he went.

A service somewhat unique was that held in the Church of St. Luke and the Epiphany, Philadelphia, on the eighth Sunday after Trinity. Esperanto was the language used, hearty responses being made in the same by the congregation, in which many religious communions were represented. The Rev. James L. Smiley, who is the "Councillor for the Capital Division," preached the sermon, in which he interestingly described the advantages and use of this modern device for the undoing of Babel.

The Rev. Edward M. Frear, who for several years has been the representative of the dioceses of this Commonwealth at State College, has resigned to accept a call in the diocese of Arkansas. During his incumbency Mr. Frear has done a remarkably successful work and the finished Rectory, largely completed Church and a united and growing congregation evidence the faithfulness of his labors. He had made for himself many friends in this diocese who will follow him with interest in his new work.

The Rev. Dallas Eyre Buzby, for the past two years one of the clerical staff of the Holy Apostles, Philadelphia, on September 1st became rector of St. Mary's Church, Haddon Heights, N. J. Mr. Buzby is a graduate of the University of Pennsylvania and of the Philadelphia Divinity School.

Bishop Rhinelander made a special Visitation during July to St. Paul's Church, Doylestown, the Rev. W. Y. Edwards, rector, and confirmed a class of young men who had recently enlisted in Co. G of the 6th Infantry.

Friday, July 6th, Bishop Rhinelander met with a large body of the clergy in St. Stephen's Church, Tenth below Market Street, for a Celebration of the Holy Communion and Intercessions, following which he made an earnest and practical address along the lines of Pastoral Work under War Conditions. In the same Church and the same day there was held the first of six Noonday services under the auspices of the local Ministerial Association, at which prominent ministers of Philadelphia and elsewhere were the speakers.



THE BROWN MEMORIAL

The above window is made of imported art glass, designed and built by the Gorham Company, New York City, and presented to Emmanuel Church, Holmesburg, by Mrs. Amelia Brown Mansur, of Indianapolis, Indiana, a daughter of the late Joseph and Sarah A. Brown. The window is in the Sanctuary, and the subject is "The Incarnation."

Emmanuel Church, Holmesburg, the Rev. Sydney Goodman, rector, has been further beautified by the completion and putting in place of a very handsome and artistic window known as the Brown Memorial, the gift of Mrs. Amelia B. Mansur. The subject is the Adoration of the new born Jesus, and its treatment is wonderfully complete. A competent critic writes of it, "The mistake so often made, of *over-elaboration*, has been carefully avoided. Very few accessories are admitted, only such as are absolutely necessary to adequately express the subject."

The Helping Hand Society of the Church of the Messiah, Gwynedd, has shown its practical bent and proved itself an asset to the parish by recently

"doing over" the kitchen of the rectory, in which it also has installed a fine new range of the most up-to-date type.

On Monday evening, June 4th, the West Philadelphia Sunday School Association held its closing meeting for the season in the Parish House of the Chapel of the Mediator. Most interesting to all present was the Exhibit of the year's work of the local school, which has been making the past year a successful experiment with the new Christian Nurture Series. The speaker of the evening was the new rector of St. Philip's Church, the Rev. Fred'k Seymour, who, out of his rich experience as Organizing Secretary for Religious Education in the diocese of Rhode Island, made a most helpful address.

After twenty-nine years of service as a member of the vestry of St. Matthew's Church, Eighteenth Street and Girard Avenue, Mr. Henry D'Olier has felt compelled to tender his resignation and the same has been reluctantly accepted by his associates. Mr. D'Olier with his family, ever since entering the parish in 1883, have been foremost in good works and fruitful labors. At one time eight members of the family were teaching in the Sunday School, not to speak of other activities in which they were engaged for Christ and His Church.

From the estate of the late Mrs. Sarah M. Lewis, widow of the Rev. William P. Lewis, legacies of \$1,000 each are given to the Episcopal Hospital and General Clergy Relief; of \$500 each to the Gen-

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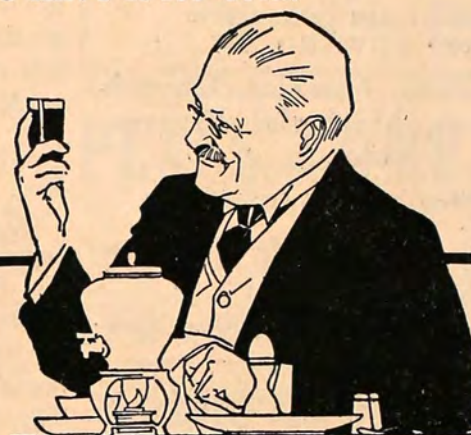
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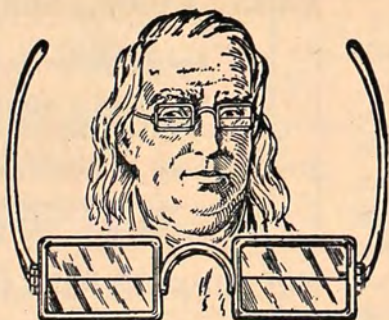
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eral Board of Missions, to St Peter's House, the Vacant Lots Association and several local philanthropies Mrs Lewis died at her late residence, 1346 Pine Street, June 29th last

Bishop and Mrs. Garland have leased a home for the coming year in Mt. Airy, in which they are now in residence. During the summer they occupied a furnished house in Chestnut Hill.

The will of Miss Catherine D. Kates, who died August 12th, contained among other provisions disposing of a considerable estate, a bequest of \$2,000 towards the Endowment Fund of St. Clement's Church, Philadelphia, of which she was one of the oldest communicants.

Julian C. Biddle, whose name is on the Honor Roll of the Church of the Messiah, Gwynedd, lost his life in the great battle of Verdun. A fitting Appreciation of this gallant soul from the pen of his Rector will be found in the In Memoriam column of this issue.

With the consent of his vestry, the Rev. John H. Chapman, Rector of St. Paul's Church, Chestnut Hill, has accepted the Chaplaincy of Base Hospital No. 38, organized under the auspices of Jefferson Hospital, and has been granted a year's leave of absence "should the occasion of his service require it." Through the contributions of parishioners and friends Mr. Chapman has been given a most adequate equipment for this work.

The Reverend Doctor C. C. Pierce, Rector of St. Matthew's Church, Philadelphia, formerly a Chaplain of the U. S. A., was recalled to the service after the declaration of war and assigned, as Major, to the Quartermaster Department, as assistant to the Commander at the Schuylkill Arsenal. More recently he has been made the head of the work on behalf of the War Department "of the registration and proper disposal of the dead on the battlefields," with such chaplaincy duties as he may be able to perform. He has been granted a leave of absence by his parish pending his performance of these duties "somewhere in France."

To bring its aims and methods more closely home to the parishes of the diocese The Episcopal City Mission has planned for the publication of a Magazine to be issued quarterly, the initial number of which has already appeared. It will be distributed to the clergy gratis and to all others for the nominal charge of 25 cents per annum. It is to be feared that but relatively few of our church people really appreciate the extent and scope of the work of the City Mission. Such a publication as this ought to prove most helpful in raising up new friends and increasing the liberality of those of former years. Let us hope both results will ensue.

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WE desire the services of a Church woman to solicit advertising for "The American Church Sunday School Magazine" and introduce the Joint Diocesan Lesson Leaflets and the Magazine in the Sunday Schools of the Church. Salary and commission. Apply by letter only, giving references.

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As the work of a special committee appointed for that purpose, the Bishop White Prayer Book Society has issued a special edition of a "Prayer Book for Soldiers and Sailors." It is 5½ x 3½ inches, printed on India paper and contains 192 pages and is bound either in khaki or blue cloth according to the branch of the service for which it is designed. The compilation is most excellent and reflects credit upon those who have expended such care and labor in its preparation. Its selection of Bible readings and its choice of hymns are particularly to be commended as is the division, "Special prayers for the various needs of the men." Particulars as to its distribution will be furnished on request by the Secretary of the Society, the Rev. W. Arthur Warner, 533 Arch Street, Philadelphia.

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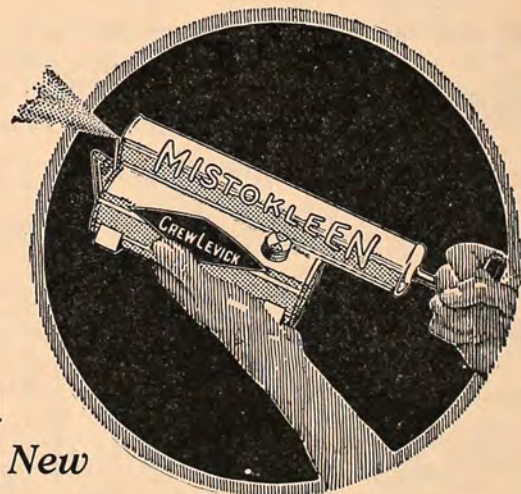
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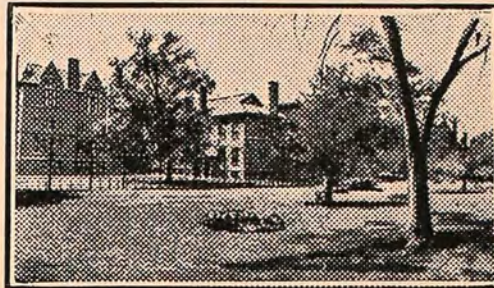
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